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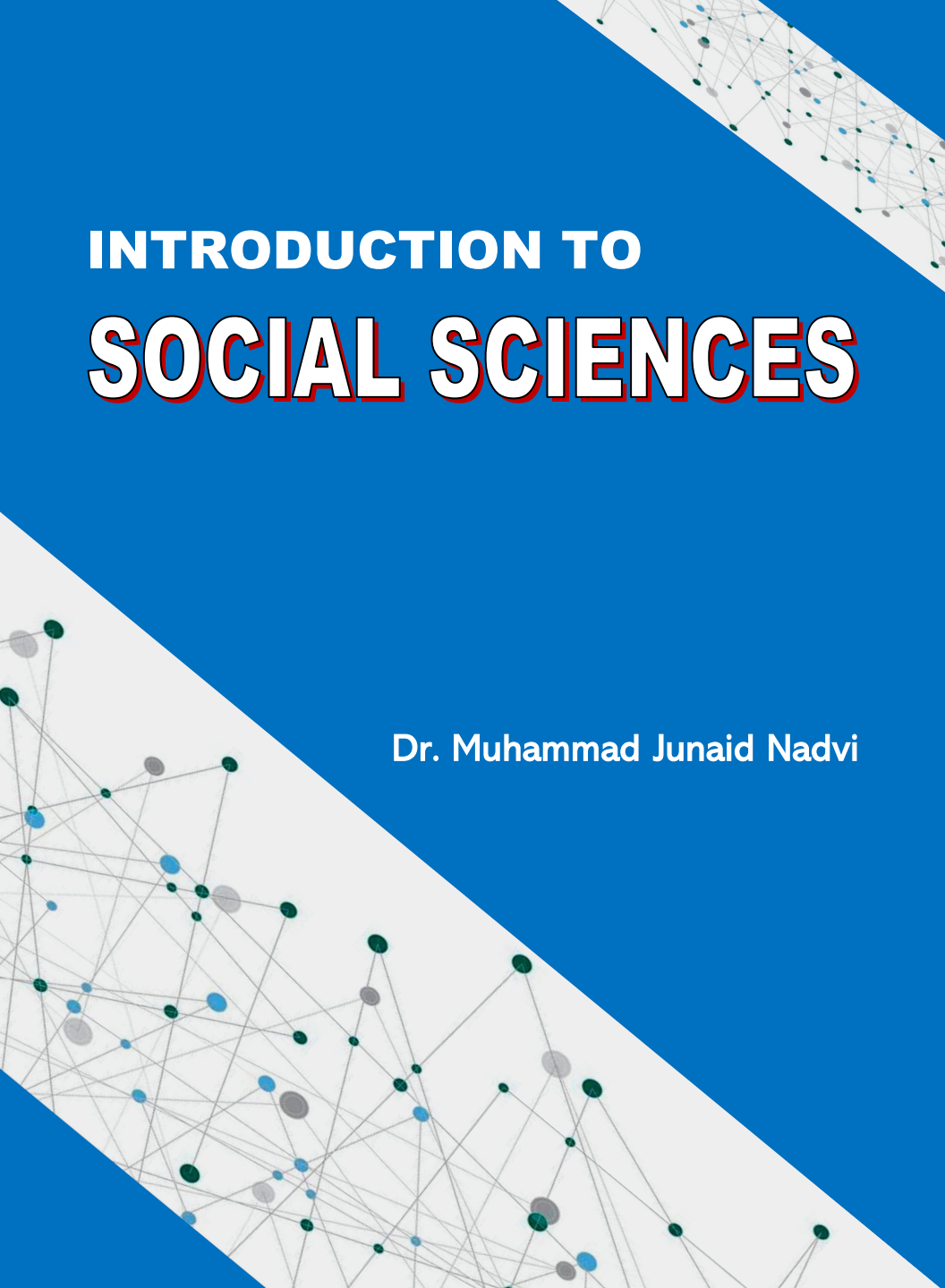


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INTRODUCTION TO SOCIAL SCIENCES

Dr. Muhammad Junaid Nadvi

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PREFACE

No field of study is more valuable to human beings than the social sciences. To understand the society means to learn not only the conditions that limit our lives, but also the opportunities open to us for improving the human condition. Increasing the knowledge of human society is as important as learning more about mathematics, physics, chemistry or engineering; for unless we can develop societies in which human beings can live a happy, meaningful and satisfying life, we cannot reap the benefits from learning how to make better automobiles, skyscrapers and computers or space travels. Albert Einstein summed it as: "Politics is more difficult than physics and the world is more likely to die from bad politics than from bad physics."

Because all expressions of human societies are related and interdependent, to gain a real understanding of human society we must have some knowledge of all its major aspects. If we concentrate on some parts and neglect others, we will have a distorted picture. However, social science today is such a vast complex that a student can just hope to master all of it. Thus, social science itself has been broken up into history, sociology, anthropology, political science, economics, psychology, education, law and geography.

The study of social science is more than the study of separate social sciences. However, to be a good social scientist it is important to have the knowledge of all the disciplines of social sciences and to know how they are interrelated or unified. By specializing too early, many social scientists can lose sight of the interrelationships that are so essential to understand the modern problems of human societies. That is why it is necessary to have a course for covering all the important branches of social sciences.

The book in your hand is a concise attempt to present the "*Introduction to Social Sciences*". It is prepared according to the prescribed syllabus of *International Islamic University*, Islamabad. This book is designed to

acquaint the student with the basic knowledge of social sciences. Attempt has been made to present the subject matter of social sciences in a simple manner, with a hope that it would serve its purpose and would help the students in understanding the social sciences from Secular and Islamic perspective. The ultimate responsibility lies on the shoulder of the respected *Teacher* to present this course amicably with a rational approach. I hope that the students and the teachers will find this book useful.

This book is the outcome of my interest in social sciences and 10 years experience of teaching this course to the male and female students of International Islamic University, Islamabad. However, any suggestion from the teachers, students and readers for the improvement of this book would be thankfully received and acknowledged.

I have to express my deep sense of gratitude to Professor Dr. Anis Ahmad and Professor Dr. Tayeb Zainul Abideen who asked me to teach this course in 1998 and kept on reminding me to prepare a textbook for this course. The need for a book on this subject was long awaited but, due to the administrative and academic constraints I was unable to complete this task in due time.

Lastly, I pray Allāh, *Subhānāhū wa ta'ālā*, to accept this humble effort and shower His peace and blessings on Prophet Mūhammad, *sallallāhu alayhi wa salam*, his Family, Companions and the Muslim Ummah.



Dr. Muhammad Junaid Nadvi
April 18, 2022

1. DEFINITION OF SOCIAL SCIENCES

1.1 Definition of the term Science

Frequently, the term Science is defined as: Possession of knowledge as distinguished from ignorance or misunderstanding; Knowledge attained through study or practice; A department of systematized knowledge as an object of study (e.g. a department of theology); Something, as an activity or technique that may be studied or learned like systematized knowledge; One of the natural sciences; Knowledge concerning general truths or the operation of general laws especially, as obtained and tested through scientific method; Science is a body of an organized, verified knowledge, which has been secured through scientific investigation.

Science is an organized and integral process in which every forward step is connected with the previous. Every new generation acquires the ability to advance only on the basis of the achievements of its predecessors. Scientific knowledge is based on two important factors: observations or experiments, which are completed under artificially created conditions and reflections. The first involves the use of senses and the second is concerned with the functioning of mind. Thus, the aforementioned definitions illustrate that in one way or another, the natural and social Sciences fall into the category of science, because both are concerned with the knowledge of Universe and the Man.

1.2 Definition of Natural Sciences

Usually, the term Natural Science is defined as: Such knowledge concerned with the physical world and its observable fact; a system or method based or claiming to be based on scientific principles; any of the sciences (as physics, chemistry, or biology) that deal with matter, energy, and their interrelations and transformations or with objectively measurable phenomena.

Natural science deals with the natural environment in which the human beings exist. It includes sciences such as physics and chemistry, which deal with the laws of matter, motion, space, mass, and energy; it also includes the biological sciences, which deal with living things. The data of the natural sciences are observable by the senses, isolable from one another, and measurable by the senses.

The aforementioned definitions indicate that natural sciences have a very strong relation with social sciences. This also means that the natural sciences and social sciences are integrated in such a manner, which cannot be understood and used independently.

The first step towards science was taken by Greek philosophy when it discovered the rational proof, which held the view that individual and social life can be interpreted and regulated in terms of a set of self-evident principles directly available to reason. Rationalism is thus, considered as a one of the major elements of science.

Renaissance or the revival of art and letters (literature) which began in Italy in the 14th century served to awaken a new faith in the possibility that if sound methods were adopted, experience could produce reliable knowledge. This is how the possibility of scientific truth was conceived. With the beginning of 16th century, natural science began to advance but a century later erupted into a science, with the work of *Galileo* and *Descartes*. Moreover, *Newton* with his theory of gravitation (1687) was placed in the forefront of science.

1.3 Definition of Social Sciences

Inevitably, there are problems in defining and cataloging the social sciences because all the knowledge is interrelated, and sometime it is difficult to know where one social science begins and the other

ends. Not only are the individual social sciences interrelated, the social sciences as a whole body are related to the natural sciences and the humanities.

Generally, scholars define the term Social Science as: (a) A branch of science that deals with the institutions and functioning of human society and with the interpersonal relationships of individuals as members of society; (b) social science is the field of human knowledge that deals with all aspects of the group life of human beings; (c) a science, (as economics or political science) dealing with a particular phase or aspect of human society; (d) any discipline or branch of science that deals with the social and cultural aspects of human behaviour; it is sometime called behavioural science.

Social science is the established concept to define the set of disciplines of scholarship, which deal with aspects of human society. The singular implies a community of method and approach, which is now claimed by few; thus the plural, social sciences, seems more appropriate. As commonly understood, the social sciences include, centrally, economics, sociology (and anthropology) and political science. At their boundaries, the social sciences reach into the study of the individual (social psychology) and of nature (social biology, social geography). Methodologically, they stand across normative (law, social philosophy, political theory) and historical approaches (social history, economic history). In terms of university departments, the social sciences have split up into numerous areas of teaching and research, including not only the central disciplines, but also such subjects as industrial relations, international relations, business studies, social (public) administration.

Social sciences generally include economics, political science,

sociology, anthropology, social psychology and human geography. Disciplines of social sciences also include cultural or social anthropology, social and economic geography and those areas of education that deal with the social contexts of learning and the relation of the school to the social order. History is regarded by many as a social science and certain areas of historical study are almost indistinguishable from work done in the social sciences. Most historians, however, still consider history as one of the humanities. It is generally best, in any case to consider history as marginal to the humanities and social sciences, since its insights and techniques pass through both. The study of comparative law may also be regarded as a part of social sciences, although it is ordinarily pursued in schools of law rather than in departments or schools containing most of the other social sciences. During the last quarter of the 20th century, the behavioural sciences are commonly used for the disciplines cited as social sciences. Those who support this term do so in part because these disciplines are thus brought closer to some of the sciences, such as physical anthropology, linguistics, and physiological psychology, which deal with human behaviour.

The origin of social sciences may be traced to the great thinkers of the 17th and 18th centuries such as *Voltaire*, *Montesquieu*, *Goethe*, *Ferguson* and their colleagues, called as the thinkers of *Enlightenment* period, famous for rationalism. They did not think alike, yet had something in common. They cleared obstruction of the path of science. 18th century was successful in establishing assumptions of lawfulness and naturalness of social phenomena while the 19th century made them empirical. The 19th century called as “*Age of Progress*”, in which science, technology & social evolution had together led to social thinking, which expressed itself into “*Positivism*” (a system of philosophy which only recognizes positive facts and observable phenomena) of *Auguste Comte* &

which consequently resulted in a theory of '*positivistic organicism*' (a doctrine which claims that the organic structure is merely the result of an inherent property in matter to adapt itself to circumstances).

1.4 Difference between Natural and Social Sciences

The knowledge of natural and social sciences is interrelated in such a manner that sometimes it is difficult to know when one social science leaves off and another begins. The very distinction between the natural and social, between the natural world and the human world, is deeply rooted in our thinking. It was not always so, but it is the recent idea of impersonal or unfriendly nature. There are a number of similarities amongst natural & social sciences; however, here we will only discuss the differences between natural and social sciences.

Natural sciences are the field of knowledge of nature that deals with all aspects of natural life of this universe, whereas social sciences are the field of knowledge of humans that deals with all aspects of group or collective life of the human beings. Natural sciences deal with the natural environment in which the human beings exist. It includes sciences such as physics and chemistry, which deal with laws of matter, motion, space, mass, energy and biological sciences, whereas social sciences deal with the social environment in which the human beings exist. It includes sciences such as theology, sociology, economics and politics which deal with ethical and cultural norms, human instincts, basic human wants, laws of human rights and obligations, justice, governments and their rise and fall.

Natural sciences are body of knowledge about the natural order based on empirical inquiry, which concerns itself only with the verifiable data attained through sense knowledge. Moreover, it is a

process and is subject to change, while social sciences base on truths and principles that are unchallengeable. It is a dialogue between the two systems, one based on beliefs and the other on human reason. Natural sciences claim to possess the unquestionable methodology of truth, since it has been successfully applied in physical nature, however, the social sciences do not claim to possess the unquestionable methodology of truth, as it has been found unsuccessful when applied in human nature.

In natural sciences, no principle is sacrosanct and everything is questionable. The evidence of the experiment alone serves as a base for the hypothesis, which remains valid as long as no other experiment has disproved it. The hypothesis constitutes a law of nature when repeated experiment & observation have confirmed its validity, whereas in social sciences, some principles are sacrosanct and some things are not questionable. The evidence of the experiment alone does not serve as a base for the hypothesis, which remains valid as long as no other experiment has disproved it. The hypothesis does not always constitute a law of social science even though repeated experiment and observation have confirmed its validity. The laws of natural sciences are static, whereas the laws of social sciences are non-static. The laws of natural sciences are mechanical or accidental, while the laws of social sciences are non-mechanical or non-accidental, because they are controlled by human instincts and whims. The laws of natural sciences are made by laws of nature or Mother-Nature or God-made, whereas the laws of social sciences are Man-made or Revealed by God.

The data of natural sciences is observable by the five senses (hear, observe, smell, touch, taste), isolable from one another, and is measurable by senses, whereas the data of social sciences is only observable by two senses (hear & observe), non-isolable from one another, and non-measurable by these two senses. The data of

natural sciences can also be observed by history, but data of social sciences cannot always be observed by history.

Natural sciences can be experimented in limited area, while social sciences cannot be experimented in limited area. The data of the natural sciences is “dead” in the sense that they are immune to the disposition of the observer. They reflect the same features and behaviour at all times as long as their own conditions remain unchanged, and are regardless of any subjective determinant of the observer, while the data of the social sciences is “alive” in the sense that they are not immune to the disposition of the observer. They do not reflect the same features and behaviour at all times, even though their own conditions remain unchanged, and even with any biased determining factor of the observer.

Natural sciences can always give result by action and reaction, whereas the social sciences may not always provide result by action and reaction. Natural sciences are the key to the Mastery of the universe, whereas Social sciences are the key to the Mastery of the humanity or the social order.

The philosophy of contemporary natural and social sciences is based on the denial of metaphysical phenomenon or holds a mechanical concept of life in which the existence of non-material things are not recognized. It holds secular concepts regarding the creation of Man and other creations; creation and administration of the universe by Laws of Nature; the mechanical or accidental concept of universe; universe being subservient to Man to benefit according to his personal instincts and whims; concept of life Hereafter and trial; people’s sovereignty; concept of humanism; concept of rights & obligations; protection laws of life, property and honour.

This philosophy considers man completely free in his thought and action, and regards this worldly life alone to be the sole target. It is the material gain alone, which counts. This concept of natural and social sciences disregards the soul and its requirements and gives exclusive attention to human body and its demands. Consequently, moral values, which prove to be a barrier in the realization of worldly objectives are either rejected, or regarded as merely relative subject to the needs of time.

1.5 Major Social Sciences

1. History
2. Anthropology
3. Sociology
4. Political Science
5. Economics

All the disciplines of social sciences were briefly discussed under the preceding section “Definition of Social Sciences”. In this section, we will study the definition, the history and a brief introduction to the major social sciences: History, Anthropology, Sociology, Political Science and Economics.

1. HISTORY is defined by the scholars of social sciences as: A chronological record of significant events (as affecting a nation or institution) usually including an explanation of their causes; A treatise presenting systematically related natural phenomena; A branch of knowledge that records and explains the past significant events, and it are the events, which form the subject matter of a history; History is the study of past events. It is a social science in the sense that it is a systematic attempt to learn about and verify past events and to relate them to one another and to the present. Every event has a historical context within which we commonly say

the event must be studied. The subject matter of history is everything that has already happened. The study of history involves identifying; classifying; arranging; patterning. The fruits of the study of history are responsibility of recording; appreciation of variety; possibilities of prediction; realization of limitation.

History is regarded by many as a social science and certain areas of historical study are almost indistinguishable from the work done in the social sciences. Most historians, however, still consider history as one of the humanities. It is generally best, in any case, to consider history as marginal to the humanities and social sciences, since its insights and techniques pass through both.

If history is one of the social sciences, it is the oldest. No matter how detailed and informative it may be, unless the discipline provides theories, rules, and organization of rules, it is not a social science. Modern historians differ as to how much organization and rules they provide. Some histories belong in the humanities and some in the social sciences. However, there is no firm demarcation, since most historical narrative has had organization applied to it. Therefore, historians are always bordering on social science. When history takes a social science approach to organizing, it is not only a social science; it is a unified social science. Whether history is one of the humanities or one of the social sciences depends on who is presenting it. Social science is primarily concerned with rules and relationships among abstracts rather than among facts. While that is true, without a good sense of facts and a good knowledge of the society in which we live, those relationships would be meaningless. Indeed to develop relationships, we need to know what has happened, and observe and use the empirical evidence around us to induce certain understandings, and then, using logic, deduce a broader set of implications.

In 1930s this view was changed by a leading journal in history, called the *Annales Histories Economiques et Sociales* (Historical, Economic & Social Proceedings), founded by the French historian, *Lucien Febvre*, which approached history in a different fashion. Instead of looking primarily at the visible history of the policy makers and the ruling class, the new historians who were social science historians, were trying to reconstruct the lives of unknown masses of men and women. In approaching this history, they used the latest findings in economics, geography, psychology, sociology, and all the social sciences in studying the past and drawing a set of lessons from the past. As they did this, historians became social scientists and made history a social science.

History has long had an uneasy relationship with the social sciences. It is the natural tendency of an historian to think first of what has been, rather than what now is. Few historians can ignore the world in which they live, just as few economists or sociologists can ignore the way in which past events have determined the economy and society, which they study; nor would most wish to do so. Yet historians turn first to the past, to seek example or to examine the evolution of ideas and institutions, and they take such an examination as an essential preliminary to serious study, whether of an event of the past or the present.

2. ANTHROPOLOGY is defined by the social scientists as: The science of Man; especially the study of man in relation to its distribution, origin, classification and relationship of races, physical character, environmental and social relations and culture; It teaches about the origin, nature and destiny of man especially from the perspective of his relation to God; Anthropology is the study of the relationship between biological qualities and socially acquired characteristics.

Sometimes called the science of man, anthropology consists of two broad fields: Physical anthropology and Cultural anthropology. Some of the concerns of physical anthropology are: influence of evolution of natural environment on the physical characteristics of man; comparing human behaviour with that on man's primate relatives, the apes and monkeys. Some of the concerns of cultural anthropology are Archaeology, or the remains of extinct civilizations; organization of primitive societies; special characteristics of groups in today's industrial societies. Among the topics that interest anthropologists are excavation of formerly inhabited sites, fossils, the genetic material, technology and artifacts, linguistics, values and kinship.

Some psychologists have argued that psychology ties sociology and anthropology together. If it does, it looks appropriate to discuss the history of anthropology. In considering the history of anthropology, it is useful to separate physical anthropology from cultural anthropology. Physical anthropology had its origins in archaeology, which itself is a part of history.

Archaeology developed as people discovered the artifacts of history, (usually by digging them up, sometimes by hesitant over them) and grew significantly in importance with the publication, in 1859, of *Charles Darwin's "The Origin of Species"*. This book set forth *Darwin's* theory of evolution, which argued that humans had evolved from earlier life forms. Archaeologists spread out to search for evidence of those earlier life forms. When they found artifacts, they naturally considered the nature of the earlier society that had left such traces. They spent more & more time thinking about how their "finds" had changed views of past societies and of earlier life, and physical anthropology developed from this research. Anthropology was first taught at the University of Vermont in 1886 by professor *George Pekins Marsh*.

The study of the past cultures led to an expansion of anthropology into the study of currently existing societies and cultures, such as the *aborigines* of Australia or certain tribes of Africa, physically removed from our own. Initially, the study of cultural anthropology was carried on by amateurs, who went into various cultures to live and to discover and record, what they found in an effort to preserve these cultures before they would have died out.

The study of these cultures provided insight into past cultures, but it also provided insight into our own culture. Recognition of this led to the expansion of the domain of cultural anthropology, to the study of the way in which all societies and cultures develop. Cultural anthropology was, raised to the level of a social science by *Franz Boas*, at Columbia University at the beginning of the 20th century. In his writing, he provided new insights into the different directions in which cultures can go. One of his top students, *Margaret Mead*, went to *Samoa* in the 1920s and became one of the best known, anthropologists.

As anthropology has grown, so too have further divisions within anthropology. Today one of the most active branches of anthropology is *linguistic anthropology*, which studies human beings through the medium of language and grammar.

3. SOCIOLOGY is often defined by the social scientists as: A scientific study of the human social life; The science of society, social institutions, and social relationships; specifically the systematic study of the development, structure, interaction and collective behaviour of organized groups of human beings; The scientific analysis of a social institution as a functioning whole and as it relates to the rest of the society; Sociology is the systematic study of relationships among people. Sociologists assume that behaviour is

influenced by their social, political, occupational, and intellectual groupings and by the particular settings in which they find themselves one time or another; Sociology is a branch of the science of human beings that seeks to discover the causes and effects that arise in social relations among persons and in the intercommunication and interaction among persons and groups. It includes the study of the customs, structures, and institutions that emerge from interaction, of the forces that hold together and weaken them, and of the effects that participation in groups and organizations have on the behaviour and character of persons. Sociology is also concerned with the basic nature of human society, locally and universally, and with various processes that preserve continuity and produce change.

Though, the **term sociology**, coined by *Auguste Comte* in 1839, can be considered as a part of the Western tradition of rational inquiry inaugurated by the ancient Greeks, however, it is specifically the offspring of 18th & 19th century philosophy and has been viewed as a reaction against the frequently nonscientific approaches of classical philosophy and folklore to social phenomena. It was for a time presented, as a part of moral philosophy, which covered the subject matter that eventually also, became the concern of the various social sciences that are now separate from moral philosophy. Some aspects of other fields remain of interest to the sociologist. Although **psychology** has traditionally centered its interest on the individual and his internal mental mechanisms, and although sociology has given its major attention to collective aspects of human behaviour, the two disciplines share the subfield of social psychology. The relation of sociology to **social anthropology** is even closer, and until about the first quarter of the 20th century, the two subjects were usually combined in one department, differentiated mainly by the emphasis of the anthropologists on the sociology of preliterate peoples. In recent times, even this distinction has been

fading, as social anthropologists have increasingly added studies of various aspects of modern society to their field of interest. **Political science** and **economics** had much of their early development in the practical interests of nations and for a time evolved separately from basic sociology; but recently in both fields, an awareness of the potential utility of some infusion of sociological concepts and methods has brought relations closer. A somewhat similar situation has also been developing in respect to law, education, and religion and to a lesser extent in such contrasting fields as engineering and architecture.

19th century sociology, influenced by the successes of biology and evolutionary theory, took an interest in resemblances between men and lower animals, like having similar instincts, and also in the parallels between biological and social evolution. These interests have declined, but sociology continues to share with the other sciences some interest in ecology, behavioural **genetics**, and questions of fertility and mortality as they relate to population studies. There is also a belief among sociologists that contact between physiology & sociology is necessary to avoid errors of ignorance in both fields.

4. POLITICAL SCIENCE is defined by the social scientists as: A social science concerned chiefly with the description and analysis of political and especially governmental institutions and processes; Political science is, most generally understood to mean the systematic study of government processes by the application of scientific methods of analysis. More narrowly and more traditionally, it has been thought of as the study of the state and of the organs and institutions through which the state functions; Political science is the study of social arrangements to maintain peace and order within a given society. It deals with government. Its interests are politics; laws; administration; theory of the nature and

functions of the state; International relations. It has both a philosophical and practical base. It examines the theory of government systems and studies practices by which government taxes, prohibits, regulates, protects and provides services.

We will call one of the earliest **Enlightenment** thinkers, *Thomas Hobbes* (1558-1679), the father of political science. Rather than rely on tradition and the doctrine of divine right, *Hobbes* built a rationalist explanation for existing government. To do so, he speculated on what life would be like in a pure state of nature. He argued that people were deep-down beasts and needed a strong government to protect them from themselves. *Hobbes* stated that peace was achieved among individuals by all parties voluntarily, limiting their personal freedom in order to gain social stability; he held that when people emerge from natural anarchy to create a state, they begin by limiting their freedom. With this argument, he justified the absolute authority of kings to rule. Were, we not ruled by such authority, there would be chaos and we would all be worse off.

His reasoning was taken up by *John Locke* (1632-1704) who specifically looked at the part of *Hobbes'* argument for the right of kings to rule. *Locke* agreed that we would be worse off in chaos, but argued that chaos was not the only alternative. He argued that the rights of individuals took priority over the rights of kings and that the only justification for any political power was "public good." The difference between the two views is the following: Whereas *Hobbes'* view allowed no change in the existing order, *Locke's* view was that any government that violated its trust was itself invalid and thus certain individual rights, such as the right to own property, were prior to the rights of government. *Locke's* view of natural rights, which was later reflected in the United States Declaration of Independence and the Constitution's Bill of Rights, included

freedom of worship, freedom of thought, and freedom of speech and it is a fundamental part of Western political theory.

In the **mid 18th century**, a third great political philosopher, *Jean Jacques Rousseau*, carried through the work of *Locke* and *Hobbes*. He argued that individuals were basically good and that stable society could exist only when members were emotionally secure and the society itself had a foundation in reality.

The political philosophers, following the work of *Plato* and *Aristotle*, were in many ways not political scientists, as we know that profession today. They were social scientists and were willing to use whatever set of arguments or analysis that was relevant to the issues. Thus, they discussed sociology, economics, & psychology simultaneously as interwoven discussions of politics. Their arguments were abstract, but they reflected the political turmoil of the time. Moreover, the arguments not only reflected, they influenced the political turmoil, and the noted figures of the *Enlightenment* were used by the various sides of the major political revolutions, which occurred in the late 1700s.

Somewhere in the **20th century**, political philosophy has evolved into political science, which includes the study of political philosophy along with the analytic study of government, using the methods of social science. Recent developments of political science have not been in political philosophy but have been in analyzing the theory and workings of a democratic model, using the empirical works symbolic of science in drawing conclusions about the way democracies work. One example of the theoretical approach is the study of interest groups and the effect the interaction of these interest groups has on government. A leader in this new interest group approach is the political scientist *Robert Dahl*.

As the pure theory of political science has developed, other sub-areas, such as public policy and government, have developed which combine a variety of ways of approaching political science. Conducting polls is an important technique of these subgroups. Thus, the field of political science today is divided into numerous sub-areas, including the study of political philosophy; the study of the theory of interest groups and the abstract workings of democracy; the study of public policy and governmental institutions; the study of international policies; and the study of public administration.

5. ECONOMICS is defined by the social scientists as: A social science concerned chiefly with description and analysis of the production, distribution, and consumption of goods and services; Economics is the study of the ways in which men and women make a living, the most pressing problem most human beings face. It considers the social organization by means of which people satisfy their wants for scarce goods and services; Economics is the study of how societies use scarce resources to produce valuable commodities and distribute them among different groups.

As **political philosophy** evolved, it became apparent that it had two aspects: **politics**, which developed into political science; and **economics**, which developed into political economy, which, in turn, developed into economics. Ancient Greeks who gave the name to this subject, lacked the concept of what we now call economics, *Oeconomicus* would be 'Household Management' in modern English.

As part of the study of **political economy**, economics has a long history. The Greek philosophers *Plato* and *Aristotle* wrote about political economy, what they called a just price. Through the *Middle-Ages*, that concept of just price remained, and the religious

theorist *Thomas Aquinas* (1225-1274) made it an important part of his moral code. According to *Aquinas*, it was immoral to charge interest and take advantage of another person by demanding too high a price (an unjust price).

In the period of **Enlightenment**, as rationalism replaced religion as the organizing theme of knowledge, issues of morality faded (they were metaphysical questions), and political philosophers interested in economics turned to other questions, such as what was the basis of the wealth of society. These questions became more and more important with the emerging trade among nations.

Modern economics began with the Scottish social philosopher **Adam Smith**, who, in 1776, wrote the seminal book, *An Inquiry into the Nature and Causes of the Wealth of Nations*. Smith's interest was not confined to economics; it was also based in psychology and views about human beings; and, like the social philosophers *Hume* and *Locke*, he focused upon people's ability to make contracts and exchanges. He argued that the ability to make a fair exchange was one of the fundamental differences between human beings and other forms of life and that markets would develop in which people could demonstrate this ability. As those markets developed, individuals' self-interest would make humankind better off. He wrote, "Give me that which I want, and you shall have this which you want."

Smith argued against another political-economic viewpoint of the time, called 'mercantilism'. Under mercantilism, the state played the central role in deciding who was allowed to do what. *Smith's* work had definite policy implications and suggested that the state should leave to individuals the process of deciding who should do what. These ideas, which fit in with the liberal ideas of the time —of freedom and the natural rights of individuals— came to be

embraced within the views of economics and are, classified under the term *laissez-faire policies*.

The work established by *Smith*, was later known as the classical school of economics. Political economists *David Ricardo* (1772-1823) and *John Stuart Mill* (1806-1873), made important contributions to the development of classical economic theory. *Ricardo* formulated theories of value, wages, rent, and profit, and held that the economy was an elaborate mechanism with interrelated parts. *John Stuart Mill*, known as both political philosopher & economist, wrote *Principles of Political Economy* (1851), was the classic text for decades. His central focus was on individual freedom and, unlike some earlier *laissez-faire* economists, he advocated a variety of programs, such as worker education, taxation of unearned gains from land, and redistribution of wealth, which would make the individual freedom a reality.

Karl Marx (1818-1883) was an economist, political theorist and sociologist. He continued the class analysis characteristic of the classical economists, except he did not see the harmony that *Ricardo* saw; instead, he saw conflict among classes, a conflict that he predicted would end in a revolution of the proletariat and the overthrow of the capitalist system. That overthrow did not come in any way that *Marx* foresaw, but the passage of time has shown us an evolution in the nature of the capitalist system in the economy. An important economist in that evolution is *John Maynard Keynes* (1883-1946), who developed modern macroeconomic theory. Contemporary economists who have played an important role in the development of modern economics include *Paul Samuelson* (in mathematical economics) and *James Tobin* (in monetary theory).

No one has ever succeeded in neatly defining the scope of economics. Economists used to say, with *Alfred Marshall* (the

English economist), that economics is “a study of mankind in the ordinary business of life; it examines that part of individual and social action which is most closely connected with the attainment and with the use of the material requisites of wellbeing” —ignoring the fact that sociologists, psychologists and anthropologists frequently study exactly the same phenomena. Another English economist, *Lionel Robbins*, has more recently defined economics as “the science which studies human behaviour as a relationship between (given) ends and scarce means which have alternative uses.” This definition —that economics is the science of economizing— captures one of the striking characteristics of the economist’s way of thinking but leaves out the macroeconomic approach to the subject, concerned with economy as a whole.

Difficult as it may be to define economics, but it is not difficult to indicate the sort of questions that economists are concerned with. Among other things, they seek to analyze the forces determining prices —not only the prices of goods and services but the prices of the resources used to produce them. This means discovering what it is that governs the way in which men, machines and land are combined in production and that determines how buyers and sellers are brought together in a functioning market. Prices of various things must be interrelated; how does such a “price system” or “market mechanism” hang together, and what are the conditions necessary for its survival?

These are the questions in what is called “**microeconomics**”, the part of economics that deals with the behaviour of such individuals as consumers, business firms, traders and farmers. The other major branch of economics is “**macroeconomics**”, in which the focus is on aggregates: the level of income in the whole economy, the volume of total employment, the flow of total investment, and so forth. Here the economist is concerned with the forces determining the

income of a nation or the level of total investment; he seeks to learn why full employment is so rarely attained and what public policies should be followed to achieve higher employment or more stability. However, these still do not exhaust the range of problems that economists consider. There is also the important field of **“development economics”**, which examines the attitudes and institutions supporting economic activity as well as the process of development itself. The economist is concerned with factors responsible for self-sustaining economic growth and with the extent to which of these factors can be manipulated by the public policy.

Apart from these three major divisions in economics are the **specialized fields** of public finance, money and banking, international trade, labour economics, agricultural economics, industrial organization, and others. Economists may be asked to assess the effects of governmental measures such as taxes, minimum-wage laws, rent controls, tariffs, changes in interest rates, the government budget, and so on.

Questions for Evaluation & Discussion

1. What is scientific knowledge? How does it differ from knowledge acquired “unconsciously”?
2. Define and explain natural sciences with examples.
3. Describe the disciplines of social sciences and explain their correlation.
4. What is the difference between natural & social sciences?
5. Discuss the philosophy of contemporary natural & social sciences.
6. Name the principal social sciences and define the field with which each deals.
7. Write a short note on History and Anthropology.
8. Write a short note on Sociology and Anthropology.
9. Write a short note on Political Science and Economics.
10. Is there a relation between the social sciences?

2. HISTORICAL DEVELOPMENT OF SOCIAL SCIENCES

It is generally stated that the scientific past has its origin in philosophy, the mother of all social sciences. The history of social sciences starts from philosophy and ends in the disciplines of social sciences, as we know them today that are the history, anthropology, sociology, political science, economics, psychology, geography, law, education, etc.

Even though, the history of social sciences do not precede the 19th century, as separate and recognized disciplines of thought, one has to go back in time for the origins of some of their fundamental ideas and objectives. In the broader sense, the origins of social sciences go all the way back to the ancient Greeks and their rationalist inquiries into the nature of man, state, and morality. The heritage of Greece and Rome is a powerful one in the history of social philosophy. Almost certainly, apart from the initial Greek determination to study all things in the spirit of impartial and rational inquiry, there would be no social sciences today. It is true that there have been long periods, as during the Western *Middle-Ages*, when the Greek rationalist temper was deficient. However, the recovery of this temper, through texts of the great classical philosophers, is the very essence of the *Renaissance* and the *Age of Reason* in modern European history. With the *Age of Reason*, in the 17th and 18th centuries, one may begin to understand the historical development of social sciences.

There is enormous diversity in documenting the historical development of social sciences because the social scientists considered and judged the human beings in reference to their social environment. For this reason, to understand the historical development of social sciences, it would be appropriate to study the history of social sciences in different periods.

2.1 Social philosophy during Greek period: 600 B.C. – 100 A.D.

The social philosophy began in pre-historic times when people started thinking about each other's behaviour. A discussion of social phenomena, no doubt, began with the Greeks but some of the moral and social teachings may be found in far ancient times than those of the great philosophers of Greece. Some theorists hold that it was Greek response to the ideas of the Eastern civilizations (Mesopotamians, Persian, Egyptian, Indian, Chinese, etc). Greeks came to realize that their ancient explanation of how the world was created and administered by an enormous collection of gods or *pantheon* was not the only possible explanation. Greeks are, recognized as the first to establish rational theory, independent of theological statement of belief; to grasp rational concepts and use them as a way of looking at reality and seeing logical connections; and to be empirical and anti-mystical. Two Greek philosophers of the 3rd & 4th centuries B.C, *Plato* (427/8–347/8 B.C.) and *Aristotle* (384-322 B.C.), are responsible for establishing a basis for knowledge as we know it and deal with it today. Both of them were influenced by *Socrates* (469-399 B.C.), who communicated his ideas solely through argument and left no written works.

Plato's contributions to social thought mainly lie in the political and moral philosophy, psychology and education; but these aspects of his thought cannot be detached from his epistemology (philosophy of knowledge) and cosmology (science or theory of universe as a well-ordered whole). The key element in *Plato's* thought, which concerned social life, was a widening of the gap between body and spirit. This enabled him to preserve an essential core of religious belief from the criticisms which had been directed against traditional religion, to ground *Socrates'* argument, that virtue is a kind of knowledge in a general theory of epistemology which offered solutions to logical problems raised by earlier philosophers, and to provide a foundation for belief in the immortality of the soul.

At the same time, it formalized a psychological split between lower and higher elements in the personality, and linked this to a justification of social hierarchy (grade system of status or authority above others), and to a theory of education in which censorship played an essential part. *Plato* also believed that the visible world was merely an imperfect reflection of a reality, which could only be held intellectually, and it is the right and duty of the philosopher to reason out the correct course for man and society, and then impose his prescriptions on his fellow-citizens. His speculation on human nature carried him to the conclusion that man's behaviour stems from 3 sources: desire, primarily sexual in nature; emotion, which arises from the heat of the blood; and knowledge, stemming from head. All of his concepts can be seen in his works: *Republic*, *State*, *Statesman* and *Laws*.

Aristotle's contributions to social thought emerges in the tension of the opposing epistemologies, which led him to assert the intellectual satisfactions, as well as the practical utility, of studying apparently low forms of animal life and engaging in the messy activity of dissection, and to extend the methods of research developed in medicine to the whole field of biology; it also led him to reflect systematically on logic and processes of reasoning, both human and animal. The characteristics which men shared with animals, instead of being seen in a negative way as unavoidable defects (mortality) of a 'lower nature' which had to be controlled, became a basis for understanding, a transformation with particularly far-reaching implications for psychology. At the same time, the principles of argument being worked out gradually in law courts assembly debates, medical practitioners' disputes and treatises, mathematical proofs and philosophical dialectic, were drawn together in a systematic way, which helped to establish methodology. Aristotelian logic eliminated many of the *Sophistic* (500-400 B.C.) puzzles that had puzzled earlier philosophers,

extended the idea of 'proof' from mathematics to other areas of scientific and philosophical thought, and even, by implication, anticipated modern concern with the relation between logic and language. *Aristotle's* comprehensive interests and systematic organization of research provided the first foundation for the idea of University, where students are taught to extend knowledge in all its branches by discussion & criticism of earlier views as part of the technique.

Aristotle's critical observations on earlier opinions, particularly those of *Plato*, might have produced important transformations in political theory, because *Aristotle's* political & social thought remained enclosed within the frame of the city-state. His view that *chremastike*, the art of moneymaking, was morally wrong prevented him from developing an understanding of the growing importance of trade and commodity production in the economy, and in general his empirical attitude tended to lead to a confusion between the statistically normal and the normative. Since domination of males over females, parents over children and masters over slaves was so widespread, it must be right. Belief in the superiority of Greeks over barbarians led *Aristotle* to assert that some ethnic groups are naturally fit only for slavery, a view that had a long career in the service of racism, though *Aristotle* himself thought of culturally rather than physically transmitted qualities. The view that the family, observable in animals as well as humans, is the basic form of society had already been put forward by *Plato* in the *Laws* (earlier Greek thinkers had pictured primitive human society as a herd rather than a family). *Aristotle* extended this view by producing the model of development from family to *gens* (L: Roman clans) and from *gens* to *phratry* (Gk: same clan), tribe and city which was to have such an important influence on anthropological kinship theory in the 19th & early 20th centuries. Possibly the rising importance of private life in 4th century Greece, particularly for those not directly

involved in politics, attracted this view of kinship ties as the basic bonds of society.

Aristotle was a judicious observer of human behaviour. He firmly rejected the *Socratic* view that virtue is knowledge, on the grounds that people often know what they should do but fail to do it; what we call virtues are consistent patterns of behaviour, though conscious thought must also enter into them. How the habit of virtuous behaviour can be inculcated? *Aristotle* does not really tell us. He accepted social conflict as inevitable in which the rich & poor have opposed interests, and the best way to achieve stability in society is to have a large middle class of intermediate wealth who will hold the balance between them. This emphasis of middle class as the key element in society is part of his more general belief that virtue & right action is a mean between two extremes.

In a sense, *Aristotle* seems to be a consolidator rather than an innovator, a systematiser and synthesizer of ideas originally raised by others. Nevertheless, the new fields of research he opened up, his contributions to methodology and scientific terminology, and his criticisms of earlier views and proposed solutions to philosophical problems make him a founding figure in many branches of research. His works: *Politics* and *Ethics*, that survive were written for teaching purposes rather than for general public.

Philosophical debates of the Greek period were, in many ways, the same ones (i.e. nature of man, state & morality) that go on today, explaining how, when all things change, things must also be simultaneously unchanging; otherwise, something would have to be created out of nothing is a logical impossibility. These ideas would later develop into modern physics, including the laws of thermodynamics (science of the relations between heat & other forms of energy) and the proposition that energy can neither be

created nor destroyed but can only be transformed. Greeks considered many of the issues, which later became the social sciences; for example, they considered the role of State (political science); the way minds interacted with society (**psychology**); & individuals' interaction within the market (**economics**).

Social thought during Roman period: 100 – 500 A.D.

Plato and *Aristotle* laid emphasis on the thought that **social stability** is the end and that society is prior to the individual in importance. Individuality of the man was, thus, made to suffer, but was later restored to Man by Alexander the Great, the pupil of *Aristotle* and founder of the Meacedonian Empire. Having a long history, the Roman civilization lasted till 5th century, but it did not remain static. The Roman republic transformed into Roman Empire & the pagan religion gave way to **Christianity**; by the 4th century, it was the state religion.

Romans exercised their power for centuries and their influence pass through western civilization today. They overran Greek civilization and incorporated it into their own, consequently, the Roman influence transmitted to the West, is actually the Greek influence. The Romans have not contributed much to the social thought. However, they devoted themselves to create a strong political state through military undertakings, engineering, law and political administration. Because of a well-organized government, Rome was able to devote its energies to building, manufacture, agriculture, literature, trade, moral philosophy and world conquest. Consequently, the Romans formulated theories of the origin and nature of law in a general sense, which are evident from their idea of a world-state of natural justice, and universal citizenship.

Among the Romans, it was *Seneca* (65 A.D.), who contributed to the **social thought** and revived the ancient Greek idea of the primitive

period of a “*Golden Age*” where humanity lived without any social distinctions based on property of caste. People, thereafter, became dissatisfied with common ownership and the desire for wealth resulted in growing evils, which necessitated the political authority. The importance of this doctrine lies in this, that the Christian Fathers adopted it and tried to build a universal society on *Seneca’s* ‘Golden’ state of nature, without a coercive government. This gave rise to the struggle between the Church and the State, and controversies started in respect to relations of the secular and the spiritual authorities.

2.2 Social thought during Middle Ages

Medieval period: 500 – 1500 A.D. / 905 A.H. This period, which lasted from about 500 A.D. to about 1453 A.D., is called *the Middle Ages* because it is a period between Roman civilization and modern civilization. It is usually discussed under the headings: Early (476–1000 A.D.), High (1000–1300 A.D.) and Late (1300–1453 A.D.).

Before the final collapse of the Roman Empire in the West in 476 A.D., the Catholic Church had become strong enough to prevent the complete breakdown of order and civilization that might otherwise have resulted from the successive invasions of the Empire by *Germanic* and *Frankish* tribes. During the *Middle Ages*, the Church dominated the religious and intellectual life of Europe and to great extent its politics. Meanwhile, the Eastern Roman Empire with its capital at Constantinople (Istanbul) still survived, and the Eastern Church, later known as the Orthodox Church, became increasingly independent of Rome. The final schism between the two parts of the church occurred in 1054 A.D. and remains to this day.

Medieval social thought, can be seen in the writing of the religious theorist *Saint Thomas Aquinas* (1225-1274) *Summa theologiae*. It contains ideas about man and society, which seem to be political,

social, economic, anthropological, and geographical in their substance. For instance, *Aquinas* believed in a “just” price, and taking interest on savings was immoral. The religious scholars taught these principles and condemned those who did not follow their teachings.

In the **Middle Ages**, religion played a central role in all individuals’ lives. Theology dominated the scholarly views of human behaviour. The study of religion was compulsory, which also tied all the other fields of knowledge. For example, painters painted religious pictures, musicians wrote religious music and the study of literature was *Bible* and its commentators. Questions, which understandable today, such as, why are people divided into classes? and why are the poor, poor?, were simply not asked. Things were the way they were, because that was God’s will. Once one knew God’s will, the issue was how to carry it out. In the **Middle Ages**, the whole society was under the control of chiefs, nobles, lords, rich, and church, by their division and understanding. In fact, the Catholic Church was the primary institution that existed for people, outside of the manor. It controlled education, knowledge and the social, economic and political behaviour of the people by teaching, how they should live their lives. The Church owned enormous amounts of land and had significant economic and political power. This power was demonstrated by a series of wars (crusades) between the 11th and 13th centuries, which, the church said, were necessary to recover Jerusalem from the infidels.

Middle Ages ended somewhere in the 15th century, when scholars of the time decided that they were embarking on a “new beginning.” They called this new beginning the *Renaissance*, or rebirth, to emphasize the awakening & rebirth of reason. They chose the term *Middle-Ages* to set apart the period from which they found themselves emerging.

2.3 Social thought during Renaissance: 1500-1700 A.D./1111 A.H.

During the Crusades (1095-1291 A.D.), the religious wars in which Christians of Europe attempted to capture the Holy Lands of the East, the Europeans became reacquainted with the learning of the ancient Greeks, and brought back the remains of ancient Greek learning to Europe where it was generally available by the 12th century. These ideas spread slowly throughout Europe over the next 300 years and by the middle of the 15th century, rediscovery of Greek civilization in Europe was widespread. The period from about 1453 A.D. (fall of Constantinople to Muslims) to the end of the 17th century was characterized by the rebirth and proliferation of ancient knowledge, called as the *Renaissance* (French: Rebirth).

In the period of Renaissance, the totality of knowledge was still understandable by the human mind. An ideal in the Renaissance was that an educated person could know everything and exercise all skills and social graces. A true Renaissance man was willing to take all the understandings on any issue. It was a period when the arts flourished. Architecture, sculpture, painting and even engineering and critical investigations were created. As the store of knowledge grew, it became harder & harder to know everything, and so people began to specialize. A natural division opened, one between the humanities (study of literature, music & art) and physics. The physics was not refined enough and soon physics was broken up into empirical (experiential) studies (which developed into various natural sciences) and metaphysics (non-empirical studies which developed into philosophy).

As the Renaissance dawned and continued, that religious tie provoked tension as scholars in the various fields of study came to conclusions, different from the Church's doctrines, beginning a conflict between religious learning & beliefs and so-called

rationalistic learning & beliefs. For instance, *Machiavelli* (1469-1527) held that 'men are bad and ever ready to display their vicious nature', in his work *Prince*, he is famous for his indifference to the use of immoral means for political purposes and the belief that government depends largely on force & skill. The tension between religious explanations and rationalist explanations was (and still is) inevitable. The rationalist approach places human reason above faith. In a rationalist approach, one looks for logical connections and is continually asking the question: Can you prove it? This meant that somehow the rationalists have to figure out what it meant to prove something. A religious approach places faith above reason. A religious explanation had no need to prove anything: explanations were accepted on faith. The problem was to interpret and accept God's will.

Throughout the period of Renaissance, rationalism replaced religion as an organizing principle of knowledge, and as it did, the various fields of knowledge became divided along rationalist lines. The humanities still reflected religious issues; the rationalist revolution came much later to the humanities, most of the issues we now classify under social sciences were studied as part of history. History was part of literature and humanities. It was simply a record of what had happened. It never asked *why* something happened? To ask why, was failure to accept God's will. Thus, it was primarily from philosophy, not history that most of the social sciences emerged. The natural sciences and philosophy divided along modes of inquiry and answers to that question, "Can you prove it?" The study of philosophy itself evolved into a variety of fields, such as logic, morals and epistemology (the study of knowledge).

In the period of Renaissance, theology was replaced by ineffective respect for the Greek classics, and later by attraction of geometrical-deductive philosophy of *Rene Descartes* (1596-1650).

The division between advocates of religious explanations and rationalist explanations for the world around allowed the social sciences to develop, and in an era that began about 1650, rational thought on the issues that include social science was so widespread & influential that the whole period is called, period of *Enlightenment*.

2.4 Social thought during Enlightenment: 1700-1800 A.D./1214 A.H.

The period in which rationalism definitely replaced religion as the organizing principle of knowledge is known as Enlightenment, which began between 1650 & 1700 A.D. and continued for about 100 years (until 1800 C.E.). The development of the social sciences flourished in this period.

By the time of Enlightenment, it had become evident that to know everything –to be a Renaissance scholar– was impossible. Not only was it impossible to know everything; it was impossible to know everything about just one subject, like, all of physics or all of philosophy. Individuals began to specialise their study. For instance, chemistry and astronomy separated from physics. In the case of philosophy, as philosophers explored their subject, they further divided philosophy into two parts. One part was Meta-philosophy, the study of issues, which most scholars agreed were, not empirically testable. One such issue was: how many angles can stand on the head of a pin? The other division of philosophy dealt with issues which could in principle be empirically tested. For instance, what type of political organization of society is preferable? It is from the second division that the social sciences evolved. They were called sciences because they were in principle meant to be empirically testable.

Enlightenment spawned social science because it rejected the assumption that the classical world of the Greeks & Romans was

perfect. In the Enlightenment, roughly, the whole of the 18th century, there was a general belief that civilization had improved and so too, should the thinking about civilization. Moreover, in the 17th century, just preceding the Enlightenment, there was continual turmoil –a long drawn out war between France and England and a religious conflict between Catholics and Protestants about how to interpret God's will. That fight broke down the religious explanations and made one very much aware of social problems. Which of the two explanations, Catholic or Protestant, was right? Why were they fighting? What could be done about it? The social sciences developed as individuals attempted to explain those social problems and suggested the solution. Social science, since its conception, has been tangled in two aspects: sometimes it is simply trying to understand, and humbly accepts the limited powers of humans and their place in the cosmos; and at other times, it is trying to change society.

The period of Enlightenment is noted for its movement which started with the central idea that reason alone, without recourse to supernatural or traditional assistance, is capable of mastering the world. This is generally described as the Enlightenment, the major doctrine of which was Rationalism. This period is particularly marked for its *contract theory* as the strong national states had come into existence. The origin and justification of these powerful new political organizations offered an impressive challenge to social and political philosophers, and the doctrine of *social contract* was the most important early modern answer to this problem.

Thomas Hobbes (1588-1679), was in fact the first of the great modern philosophers who attempted to bring political theory into intimate relation with a thoroughly modern system of thought. His first problem, therefore, was to state the law of human behaviour and to formulate the conditions upon which a stable society is

possible. According to him, each human being is actuated only by considerations that touch his own security or power, and other human beings are of consequences to him only as they affect this. Since individuals are roughly equal in strength and cunning, none can be secure, and their condition, so long as there is no civil power to regulate their behaviour, is a war of every man against every man.

Hobbes holds that, men in the state of nature were anti-social, and they agreed to unite into a civil society to escape the miseries of the turbulent and unregulated state of nature. As such, they made an unchallengeable transfer of their individual power to the sovereign. This is the kind of *social contract* which *Hobbes* thought of, while *John Locke* (1632-1704), stressed the sociability of man and that contract is to protect property, hence government will be dissolved if it failed to serve this purpose. Thus, he attached importance to utility and differed from *Hobbes* so far as the unchallengeable transfer of individual power was concerned. *J.J.Rousseau* (1712-1778), on the other hand, thought that it is not the utility but the moral value of society, which attracts men to the formation of social contract. *David Hume* (1711-1776), opposed *Hobbes* and held that man has other impulses than merely to preserve himself. Affection and sympathy are the main impulses and man is happy when he gratifies them in his generous activities. The individual is, thus, a moral being and, on this account, *Hume* completely discarded the doctrine of *social contract*. *Hume* was probably the first to emphasize the influence of affection on human behaviour. He offered a psychological interpretation of society. In his view, the society originates in the sex instinct, which is the ultimate social fact. This gives rise to the family which is held together by that sympathy which always springs up among those who are alike and dwell in closely. These sympathetic bonds make the group conscious of the advantages of association. Thus, the genetic family

and community group expands into society. The evolution of philosophy into the social sciences can be seen in France, where philosophers joined together to produce an encyclopaedia, edited by *Denis Diderot* and *Jean d'Alembert*, which appeared over the years from 1751 to 1780. The full title of this encyclopaedia proclaimed it to be a rational dictionary of science, art, and industry. Unlike earlier compilations, it contained systematic articles on man, society, and method. A number of the social sciences can be traced by this huge work.

2.5 Social thought during 19th century / 1317 A.H.

The fundamental ideas, themes and problems of the social sciences of the 19th century are best understood as responses to the problem of order that was created in people's minds by the weakening of the old order, or European society, under the twin blows of the **French Revolution** (1750-1850) (democratic revolution) and the **Industrial Revolution** (1789). These revolutions were the breakup of the old authoritative order, which based on kinship, land, social class, religion, local community, monarchy and the complex elements of status, authority, and wealth that had been for so long consolidated. The history of 19th century politics, industry & trade is basically about the practical efforts of persons to reconsolidate these elements, consequently the history of 19th century social thought is about theoretical efforts to reconsolidate them and give them new meanings.

These two revolutions had a great impact on human thought and values in the human history. The political, social and cultural changes that began in France and England at the very end of the 18th century spread almost immediately through Europe and the Americas in the 19th century and then on to Asia, Africa, and Oceania (Lands of Central & South Pacific including Micronesia, Melanesia, Polynesia, New Zealand, Australia & Malay Islands) in the 20th. The

effects of the two revolutions, the one overwhelmingly democratic, and the other industrial-capitalist, have been to weaken or topple institutions that had endured for centuries, even millennia, and with them systems of authority, status, belief and community. Many historians have pointed out that the effects of these two revolutions brought dramatic and fast technological developments or changes in all the spheres of the European societies.

The redefining of words is an excellent indication of men's perceptions of change in a given historical period. A large number of words used today came into being in the period marked by the final decade or two of the 18th century and the first quarter of the 19th. Among these are: industry, industrialist, democracy, class, middle class, ideology, intellectual, rationalism, humanitarian, atomistic (science of atomic energy), masses, commercialism, proletariat (waged people), collectivism (communism), equalitarian (equal opportunity), liberal, conservative, scientist, utilitarian (useful), bureaucracy, capitalism, and crisis. Some of these words were invented; others reflect new and very different meanings given to old ones. All bear witness to the transformed character of the European social scenario, which became visible up to the leading minds of the age. All these words bear witness to the emergence of new social philosophies and the social sciences as they are known today.

It will be useful to mention a few of the major themes in social thought in the 19th century that were almost the direct results of the democratic and industrial revolutions. These themes are to be seen in the philosophical and literary writing of the age as well as in social thought.

First, there was the great increase in population between 1750 and 1850. An English clergyman-economist *Thomas Malthus*, first

marked the enormous significance to human welfare of this increase in his famous *Essay on Population*. With the diminution of historic checks on population growth, chiefly those of high mortality rates—a decrease that was, as *Malthus* realized, one of the rewards of technical progress—there were no easily predictable limits to growth of population. He stressed that such growth could only upset the traditional balance between population, which *Malthus* described as growing at geometrical rate, and food supply, which he declared could grow only at arithmetical rate. Not all social scientists in this century took the negative view of the matter as *Malthus* but few, if any were indifferent to the impact of explosive increase in population on economy, government and society.

Second, there was the condition of labour. The condition of the early 19th century looked better than the condition of the rural masses at earlier times. However, to a large number of writers in the 19th century it seemed worse. The pulling of large numbers of people from the older and protective background of village, association, rural community and family. Their massing in the new centres of industry, forming slums, living in common meanness and misery, wages generally behind cost of living, families growing larger, their standard of living becoming lower, as it seemed—all of this is a frequent theme in the social thought of the century. Economics indeed became known as the “miserable science,” because economists, from *David Ricardo* to *Karl Marx*, could see little likelihood of the condition of labour improving under capitalism.

Third, there was the transformation of property. Not only was more and more property to be seen as industrial—apparent in the factories, business houses, and workshops of the period—but also the very nature of property was changing. Whereas for most of the history of mankind property had been “hard”, visible only in concrete possessions—land and money—now the more delicate

kinds of property such as shares of stock, negotiable equities of all kinds, and bonds were assuming ever greater influence in the economy. This led, as was early realized, to the dominance of financial interests, to speculation and to a general widening of the gulf between the propertied and the masses. The change in the character of property made easier the concentration of property, the accumulation of immense wealth in the hands of a few, and, not least the possibility of economic domination of politics and culture. Not only the socialists saw property in this light but the conservatives and liberals like *Edmund Burke*, *Auguste Comte*, *Frederic Le Play*, *John Stuart Mill*, *Karl Marx*, *Max Weber* and *Emile Durkheim* also look at the impact of this change in similar ways.

Fourth, there was urbanization —the sudden increase in the number of towns and cities in Western Europe and the increase in number of persons living in the historic towns and cities. Whereas in earlier centuries, the city had been regarded almost uniformly as a setting of civilization, culture and freedom of mind, now one found more and more writers aware of the other side of cities: the atomization of human relationships, broken families, the sense of accumulation, of secrecy, alienation and disrupted values. Sociology particularly among the social sciences turned its attention to the problems of urbanization. The contrast between the more natural type of community found in rural areas and the more mechanical and individualistic society of the cities is a basic contrast in sociology which was given much attention by the pioneers in Europe like the French sociologists *Frederic le Play* and *Emile Durkheim*; the German sociologists *Ferdinand Tonnies*, *Georg Simmel*, *Max Weber*; the Belgian statistician *Adolphe Quetelet*; and the American sociologists *Charles H. Cooley* and *Robert E. Park*.

Fifth, there was technology. With the spread of mechanization, first in the factories, then in agriculture, social thinkers could see

possibilities of a break of the historic relation between man and nature, between man and man, even between man and God. To thinkers as politically different as *Thomas Carlyle* and *Karl Marx*, technology seemed to lead to dehumanization of the worker and to exercise of a new kind of tyranny over human life. *Marx*, though not disregarded technology, thought the advent of socialism would counteract all this. *Alexis de Tocqueville* declared that technology, and especially technical specialization of work, was more degrading to man's mind & spirit than political tyranny. It was thus in the 19th century that the opposition to technology on moral, psychological and creative grounds first made its appearance in Western thought.

Sixth, there was the factory system. The importance of this to 19th century thought has been discussed above. Suffice it to add that along with urbanization and spreading mechanization, the system of work, which means masses of workers left home and family to work long hours in the factories became a major theme of social thought as well as of social reform.

Seventh, there was the development of political masses. That is, the slow but unstoppable widening of franchise and electorate through which the persons became aware of themselves as voters and participants in the political process. This too is a major theme in social thought, to be seen, most brightly perhaps in *Tocqueville's "Democracy in America"*, a classic written of 1830s that took not merely America but democracy everywhere as its subject. *Tocqueville* saw the rise of the political masses, more especially the immense power that could be exercised by the people, as the single greatest threat to individual freedom and cultural diversity in the time ahead.

These, are the major themes in the 19th century writing that may be seen as direct results of the two great revolutions. As themes, they

are to be found not only in the social sciences but, as noted above, in a great deal of the philosophical and literary writing of the 19th century. In their respective ways, the philosophers *Hegel*, *Coleridge* and *Emerson* were as hit by the consequences of the revolutions as were other social scientists. So too were novelists like *Balzac* and *Dickens*.

Era of New Ideologies: Conservatism, Liberalism, Radicalism

Almost immediately in the 19th century, the above-mentioned themes became the bases of new ideologies. How people reacted to the currents of democracy and industrialism marked them conservative, liberal or radical. With rarest exceptions, liberals welcomed the two revolutions, seeing in their forces opportunity for freedom and welfare never before known to humanity. The liberal view of society was tremendously democratic, capitalist, industrial and of course individualistic. The case is somewhat different with conservatism and radicalism in this century. Conservatives, beginning with *Edmund Burke*, continuing through *Hegel* and *Matthew Arnold* down to such minds as *John Ruskin* later in the century, disliked both democracy and industrialism, preferring the kind of tradition, authority and civility that had been in their minds, shifted by the two revolutions. They had a retrospective (based on past & present) view, which affected a number of central social scientists of the century, among them *Auguste Comte* and *Tocqueville* and later *Max Weber* and *Emile Durkheim*. The radicals accepted democracy but only in terms of its extension to all areas of society and its ultimate eradication of any form of authority that did not spring directly from the people as a whole. Even though they accepted the phenomenon of industrialism, especially technology, they were constantly opposing capitalism.

These ideological consequences of the two revolutions proved

extremely important to the social sciences, for it would be difficult to identify a social scientist in this century, as it would a philosopher or a humanist, who was not in some degree at least caught up in ideological currents. In referring to such minds as *Saint-Simon*, *Auguste Comte*, *Le Play* among sociologists, to *Ricardo*, the Frenchman *Jean-Baptiste Say* and *Karl Marx* among economists, to *Jeremy Bentham* and *John Austin* among political scientists, even to anthropologists like the Englishman *Edward B. Taylor* and the American *Lewis Henry Morgan*, all these men were engaged not only in the study of society but also in often strongly partisan ideology. Some were liberals some conservatives others radical. All drew from the current of ideology that had been generated by the two great revolutions.

Intellectual & Philosophical Tendencies

1. Positivism
2. Humanitarianism
3. Philosophy of Evolution

There are three other powerful tendencies of thought, which influenced all of the social sciences. The 1st is **positivism** which was not just an appeal to science but almost respect for science; the 2nd is **humanitarianism**; and the 3rd, the **philosophy of evolution**.

The **Positivist** appeal of science was to be seen everywhere. The rise of the ideal of science in the age of reason was noted above. The 19th century saw the virtual institutionalization of this ideal, possibly even canonization. The great aim was that of dealing with moral values, institutions and all social phenomena through the same fundamental methods that could be seen so luminously in such areas as physics and biology. Prior to the 19th century, no very clear distinction had been made between philosophy and science, and

the term philosophy was even preferred by those working directly with physical materials, seeking laws and principles in the fashion of a *Newton* or *Harvey*, that is, by persons whom one would now call scientists.

In the 19th century, in contrast, the distinction between philosophy and science became powerful. Virtually every area of man's thinking and behaviour was thought by a rising number of persons to be agreeable to scientific investigation in precisely the same degree that physical data were. More than anyone else, it was *Comte* who proclaimed the idea of the scientific treatment of social behaviour. His *Cours de philosophie positive*, published in six volumes between 1830 & 1842, sought to demonstrate unquestionably not merely the possibility but the inevitability of a science of man, one for which *Comte* coined the word "sociology" and that would do for man the social being exactly what biology had already done for man the biological animal. There were many in the century that joined in his celebration of science for the study of society.

Humanitarianism, though a very distinguishable current of thought in the century, was closely related to the idea of a science of society. Almost everyone thought that the ultimate purpose of social science was the welfare of society, the improvement of its moral and social condition. Humanitarianism is strictly defined as the institutionalization of sympathy; it is the extension of welfare and aid from the limited areas in which these had historically been found, chiefly family and village, and to the society. One of the most notable and also distinctive aspects of the 19th century was the constantly rising number of persons, almost entirely from the middle class, who worked directly for the betterment of society. In many projects and proposals for relief of the destitute, improvement of slums, improvement of the plight of insane, poor and imprisoned, and other afflicted minorities could be seen the

spirit of humanitarianism at work. All kinds of associations were formed, including self-controlled associations, groups & societies for the abolition of slavery and poverty and for the improvement of literacy, among other objectives. Nothing like the 19th century spirit of humanitarianism had ever been seen before in Western Europe, not even in France during the Enlightenment, where interest in mankind's salvation tended to be more intellectual than humanitarian in the strict sense. Humanitarianism and social science were reciprocally related in their purposes, that is, helpful to each other.

The third of intellectual influences is that of **evolution**. It affected every one of social sciences, each of which was as much concerned with the development of things as with their structures. An interest in development was to be found in the 18th century, as noted earlier. But this interest was small and specialized compared with 19th century theories of social evolution. The impact of *Charles Darwin's "Origin of Species"*, published in 1859, was of course great and further enhanced the appeal of the evolutionary view of things. But it is important to recognize that ideas of social evolution had their own origins & contexts. The evolutionary works of social scientists as *Comte*, *Herbert Spencer*, and *Marx* had been completed or well begun, before publication of *Darwin's* work. The important point, in any event, is that the idea or philosophy of evolution was in the air throughout the century, as profoundly contributory to the establishment of sociology as a systematic discipline in the 1830s to the fields such as geology, astronomy & biology. Evolution was a penetrating idea as the Trinity had been in medieval Europe.

Development of separate disciplines: Economics, Politics, Sociology, etc.

Among the disciplines that formed the social sciences, two different tendencies at first dominated them. The first was the force towards

unification, headed for a single master social science. It was not without great importance and which still needs to be examined. The second tendency was towards specialization of the individual social sciences. The second has resulted in the highly specialized disciplines that are seen today.

What emerges from the critical rationalism of the 18th century is not, in the first instance, a conception of need for a plurality of social sciences, but rather for a single science of society that would take its place in the hierarchy of the sciences that included the fields of astronomy, physics, chemistry and biology. In the 1820s when *Comte* called for a new science, one with man the social animal as the subject, he surely had a single encompassing science of society in mind, not a disorderly collection of disciplines, each concerned with some single aspect of man's behaviour in society. The same was true of *Bentham*, *Marx* and *Spencer*. All these minds, and there were many others to join them, saw study of society as a unified enterprise. They would have criticized, and on occasion did, at any notion of a separate economics, political science, sociology etc. Society is an inseparable thing, they would have argued; so, too, must be the study of society.

It was, however, the opposite tendency of specialization or separation that won out. No matter how the century began, or what were the dreams of *Comte*, *Spencer* or *Marx*, when the 19th century ended, several distinct, competitive social sciences were present. The development of the colleges and universities helped this process. There is a prediction, that the cause of universities in the future would have been strengthened, as would the cause of the social sciences, had there come into existence, successfully, a single curriculum, undifferentiated by field, for the study of society. What in fact happened, however, was the opposite. The growing desire for an elective system, for a substantial number of academic

specializations, and for differentiation of academic degrees, contributed strongly to the differentiation of the social sciences. This was first and most strongly to be seen in Germany, where, from about 1815 on, all scholarship and science were based in the universities and where competition for status among the several disciplines was keen. But, by the end of the century the same phenomenon of specialization was to be found in the United States, where admiration for the German system was very great in academic circles and somewhat less in France and England. Admittedly, the differentiation of the social sciences in the 19th century was but one aspect of a larger process that was to be seen as clearly in the physical sciences and the humanities. No major field escaped the attraction of specialization of investigation, and clearly, a great deal of the pure bulk of learning that passed from the 19th to the 20th century was the direct consequence of this specialization.

By the end of 19th century the major social sciences had achieved a uniqueness and importance, widely recognized, especially economics and political science were fully accepted as disciplines in the universities. Most important, they were generally accepted as sciences in their own right rather than as followers of philosophy.

2.6 Social Sciences during 20th century/1420 A.H.

The 20th century witnessed a strengthening and increase of earlier tendencies in the social sciences, and the development of many new tendencies that collectively made the 19th century appear by comparison one of quiet unity and simplicity in the social sciences.

In the 20th century, the processes first generated by the democratic and industrial revolutions had gone almost unchecked in Western society, penetrating more and more specialty of once traditional morality and culture, influencing more and more nations, regions and localities. Equally important, is the spread of these

revolutionary processes to the non-Western areas of the world. The impact of *industrialism*, *technology*, *secularism* and *individualism* upon peoples long accustomed to the ancient unities of tribe, local community, agriculture & religion was first to be seen in the context of *colonialism*, an outgrowth of *nationalism* and *capitalism* in the West. The relations of the West to non-Western parts of the world, the whole phenomenon of the “new nations,” are vital aspects of the social sciences.

There are certain other consequences of the two revolutions. The 20th century was the century of nationalism, mass democracy and large-scale industrialism beyond the reach of any 19th century imagination and magnitude. It was the century of mass warfare, of two world wars with loss of lives and property greater perhaps than the sum total of all preceding wars in history. It was the century too of *totalitarianism*: Communist, Fascist, and Nazi; and of techniques of terrorism seen on a scale and with an intensity of scientific application that could scarcely have been predicted by those who considered science and technology as officially qualified benevolent. It was a century of steady rising prosperity in the West.

A great deal of the confusion in the 20th century –political, economic & social– was the result of desires and ambitions that have been constantly escalating and that have been passing from the white people in the West to the ethnic and racial minorities among them and, then, to whole continents elsewhere. Of all the signs of revolution, the revolution of rising expectations was perhaps the most powerful in its consequences. For, once this revolution got under way, each new victory in the struggle for rights, freedom and security turned to expand the importance of what has not been won.

Once it was thought that by solving the fundamental problems of

production and large-scale organization, man could improve other problems of a social, moral and psychological nature. What in fact occurred, on the testimony of a great deal of the most notable thought and writing, was a heightening of such problems. It appeared that as man satisfies, relatively at least, the lower order needs of food and shelter, his higher order needs for purpose and meaning in life became ever more dominant. Thus, the philosophers of history as *Arnold Toynbee*, *Pitirim Sorokin* and *Oswald Spengler* had dealt with problems of purpose and meaning in history with a degree of learning and intensity of spirit not seen since perhaps *St. Augustine* wrote his monumental "*The City of God*" in the early 5th century when signs of the disintegration of Roman civilization were becoming overwhelming in their message to so many of that day. In the 20th century, though the idea of progress had certainly not disappeared, it had been challenged by ideas of repeated change and of deterioration of society. It was hard to miss the occurrence of ideas like status, community, purpose, moral integration, on one hand, and alienation, weak normatives, disintegration, breakdown on the other, which revealed too clearly the divided nature of man's spirit, and unease of his mind.

A question to be seen especially during the later decades of 20th century was the role of reason in human affairs, a question that stands in bleak contrast with the dominance of rationalism in the preceding two or three centuries. Doctrines and philosophies stressing the insufficiency of reason, the subjective character of human commitment, and the primacy of faith had rivaled or conquered doctrines and philosophies descended from the *Age of Reason*. *Existentialism*, with its emphasis on the basic loneliness of the individual, on the impossibility of finding truth through intellectual decision, and on the hopelessly personal, subjective character of man's life, had proved to be a very influential philosophy in the writings of the 20th century. Freedom, far from

being the essence of hope and joy, is the source of man's fear of the universe and of his nervousness for himself. *Soren Kierkegaard's* 19th century indications of painful isolation, as lot of individuals have, has rich expression in the philosophy and literature of 20th century.

It might be thought that such intimations and feelings have little to do with the social sciences. This is true in the direct sense perhaps but not true when are examined in terms of background and environment. The "lost individual" has been of as much concern to the social sciences as to philosophy and literature. Ideas of alienation, anomie, identity crisis, and rift from norms are common among the social sciences, particularly those directly concerned with the nature of the social bond, such as sociology, social psychology, and political science. In countless ways, interest in the loss of community, in the search for community, and in the individual's relation to society and morality have had expression in the work of the social sciences. Between the larger interests of a culture and the social sciences, there is never a wide gulf —only different ways of defining and approaching these interests.

The Marxian influence in the 20th century must not be missed. The works of *Lenin* had surpassed the *Bible* in distribution in the world. For hundreds of millions of persons today the ideas of Marx, as communicated by *Lenin*, have thoughtful moral, even religious significance. But even in those parts of the world, primarily the West, where *Communism* has exerted little direct political impact, *Marxism* remained a potent source of ideas. Not a few of the central concepts of social stratification and the location and dissemination of power in the social sciences come straight from *Marx's* insights. Far more was the case in the Communist countries —the former *Soviet Union*, other eastern European countries, *China*, and even *Asian* countries in which no Communist domination

exists. In all these countries, *Marx's* name is virtually sacrosanct. The separation of social sciences in these countries is not found as in the West. For example, *sociology* hardly exists as a recognized discipline in these countries by the standards of the West, and the other social sciences have little more than a rather basic existence. *Economics* alone is favoured, which is the *Marxian* economics —the economics of *Marx's Das Kapital*.

But even though *Marxism* had relatively little direct impact on the social sciences as disciplines in the West, it had enormous influence on states of mind that were closely associated with the social sciences. Especially during the 1930s, the decade of the *Great Depression*. The signs are not lacking of a strong revival of interest in *Marx* that could very well, through pure numbers of its adherents, affect the nature of the social sciences in the years ahead. *Socialism* remains for a great many persons a suggestive symbol and doctrine. *Marx* remained an alarming name among intellectuals, and is still, without any question, the principal intellectual source of radical movements in politics. Such a position cannot help but affect the contexts of even the most abstract of social sciences.

Above all else, *Marx* suggested the possibility of a society directed, not by blind forces of competition and struggle among economic elements, but instead by directed planning. This idea proved a dominant one in the 20th century, even where the influence of *Marx* and of *Socialism* was less and indirect. It was this deep interest in central planning and governance that had given almost historic significance to the ideas of the English economist *J.M. Keynes*. What is called *Keynesianism* had as its intellectual base a very complex modification of the classical doctrines of economics —one set forth in *Keynes's* famous *The General Theory of Employment, Interest and Money*, published in 1935-36. Of greater influence was, however, than the strictly theoretical content of this general theory is the

political impact that *Keynesian* ideas had on Western democracies. Out of these ideas appeared the policy of governments dealing directly with the business cycle, of pumping money and credit into an economic system when the cycle threatens to turn downward, and of then lessening this infusion when the cycle moves upward. Above all other names in the West, that of *Keynes* had become identified with such policy in the democracies and with the general movement of central governments toward ever more active and constant regulation of processes once thought best left to what the classical economists thought of as natural laws. The core ideas of the classical economists are found in modified form even today in the works of economists as the American *Milton Friedman*. But it is also true that *Keynes's* name had become associated with democratic economic planning and direction as of *Marx's* name is associated with the Communist economic policies.

The Freudian influences: In, the general area of personality, mind and character, the writings of *Sigmund Freud* have had influence on 20th century culture and thought hardly less than *Marx's*. His basic theories of the role of the unconscious mind, of the lasting effects of infantile sexuality and of the Oedipus complex (child's, especially a boy's, subconscious sexual desire for the parent of the opposite sex) have gone beyond the discipline of psychoanalysis (therapy) and even the larger area of psychiatry to areas of several of the social sciences. Anthropologists have applied *Freudian* concepts to their studies of primitive cultures, seeking to assess comparatively the universality of states of the unconscious that *Freud* and his followers held to lie in the whole human race. Some political scientists have used *Freudian* ideas to illuminate the nature of authority generally and political power specifically, seeing in *totalitarianism* (one-party government requiring complete subservience to the State), for example, the thrust of a desire for the security that total power can give. Sociology and social

psychology have been influenced by *Freudian* ideas in their studies of social interaction and motivation. From *Freud* came the fruitful perspective that sees social behaviour and attitudes as generated not merely by external situation but also by internal emotional needs springing from childhood like: recognition, authority and self-expression. Whatever may be the place directly occupied by *Freud's* ideas in the social sciences, his influence upon 20th century thought and culture generally, not excluding the social sciences, has been hardly less than *Marx's*.

2.7 Muslim Social thought

Historians of sociology are very careful in tracing the historical origin of social philosophy and sociology. They presume that these disciplines were developed in ancient Greece and cultivated in Middle Ages, i.e. from the 4th century B.C. up to the mid of 20th century. In doing this survey they have taken into consideration the sociological thought developed by the various nations of the World in different times but with the exclusion of Muslims.

Contribution of Muslims to the social thought is rather not acknowledged in the past, perhaps due to the disparity of language or antagonism or partiality or the difference of philosophy. Whatever may be the reason, the fact is that Islam has its own ideal views for social sciences. The Muslim scholars have contributed to all the major disciplines of social sciences as we know them today by modern names and titles.

Most historians portray the Middle-Ages as “Dark Periods” of Man’s existence. But this is a biased notion which arises from exclusive concentration on Western cultural history. The Dark-Ages were the dark ages of Europe, not of all Mankind. In fact, at that time when the Europeans were preoccupied in burning issues of social and religious matters, Islamic civilization was at its brilliant best. The

remarkable achievements of this period are acknowledged by all the historians of repute. The truth is that Europe owes a debt to the Arabs in the realm of science. It is generally recognized that the foundation of the modern sciences on the base of observation, experimentation and systematization was laid by the learned Muslims in the 8th century and assimilated whatever was achieved by their predecessors. The work is mostly recorded in the Arabic and Persian languages.

Gorge Sarton's encyclopaedic treatise on the history of science, which is considered as a definitive work on the subject forcefully emphasizes this fact in these words: " From the second half of he 8th century to the end of he 11th century, Arabic was he scientific, the progressive language of mankind ... it will suffice he to evoke a few glorious names without contemporary equivalents in the west: Jābir ibn Hayyān, al-Kindī, al-Khwārmī, al-Farghanī, al-Rāzi, Thābit ibn Qurrā', al-Battānī, Hunain Tabarī, Abdul-Wafā, 'Ali ibn Abbās, Abul-Qāsim, Ibn al-Jazzār, al-Bayrunī, Ibn-Sinā, Ibn-Yūnus, al-Karkhī, Ibn al-Haytham, 'Alī ibn Isa, al-Ghazālī, al-Zarqalī, Omar Khayyām! _____ If anyone tells you that the Middle-Ages were sterile, just quote these men to him, all whom flourished within a relatively short period, 750-1100AD". [George Sorton, *Introduction to the History of Science*, vol.1(New York: Krieger, 1975) p.17]

A similar view point is expressed in the issue of the prestigious scientific journal "Nature" in these words: "It is a fact that the Muslims gave momentum and urge to the sociological thought bestowing upon it the full status of a science. In this process they were not guided by the Grecian and Roman thought as presumed by orientalist and other research scholars of the West". [Francis Ghiles, *What is wrong with Muslim Science* (Nature: March 24, 1983)].

Some of the prominent scholars who also the same view about Muslims are: A. Sprenger, H.Grimme, Nodeke, Stauton, and a group of French and more particularly German scholars.

There is a clear-cut difference between Muslim and Western social thought because one is based on revelation or metaphysics and the other on rationale or logic. Therefore, the Muslim social thought has its own ancient, medieval and modern periods. The Muslim society that came into existence with the advent of Islam and the State formed on the basis of Qur'ān and Sunnah provided the incentive for the development of Muslim social thought. This has later on developed as a definite system of knowledge and a systemized scientific discipline. What has been concisely referred to in Qur'ān has further been developed in Hadith. And with the course of time, an elaborate system of tradition was built up which accelerated the Muslim social thought. The whole post-Muhammadan era of Muslim history appears to be an evolution of Muslim social thought.

Muslim social thought emerged in the strategically placed “geographical” middle of the prevailing civilizations of the time—the Greco-Roman civilization of the West, Egyptian, Babylonian Phoenician, Persian civilizations of Near-East, Indian and Chinese civilization of the Far-East. Therefore, the surrounding philosophies apparently influenced the Muslim social thought with the passage of time. Consequently, the Muslim social thought contains the thought of those Muslim thinkers who thought on the lines of Greek philosophers. It holds the thought of those Muslim thinkers who rejected the line of Greek philosophers and lowered it on Islam. It includes within its scope the strict philosophy of Qur'ān and Hadīth as well as the ideas of different schools of thought that arose in Islam from time to time. It contains the thoughts of Muslim thinkers in general related to the problems of philosophy. The primary sources of Muslim social thought are Holy Qur'ān and Hadīth and

the secondary sources are Pre-Islamic Arab ideas, Greek, Christian, Persian, and Indian philosophy.

The major contribution of Muslims to social sciences is more particularly to sociology, the science of society, philosophy, anthropology, history, economics, politics, jurisprudence, morals, literature, and poetry and in natural sciences to medicine, astronomy, mathematics, geography, topography, demography by the great scholars and scientists like: al-Tabri, Ibn Tufail, Ibn Khaldun, Abu-Yusuf, and al-Mawardi.

Questions for Evaluation & Discussion

1. What are the important features of Greek period?
2. How modern thought is different from medieval thought?
3. What are the salient features of western thought?
4. Discuss the key differences between Western and Islamic thought?

3. SUBJECT MATTER OF SOCIAL SCIENCES: Sociology, Political science, Economics

SOCIOLOGY is the science or study of the origin, history and constitution of human society, a study of the group life of human beings in a scientific manner. It is a subject that asks questions about life in society and seeks answers by particular methods. Sociology is not just a philosophy but is a system of values meant to tell the people how they should organize themselves in a society and how should they behave in their relations and interactions. It is a science of human behaviour that seeks to discover the causes and effects that arise in social relations among persons and in the intercommunication and interaction among persons and groups. It is the study of customs, structures and institutions that emerge from interaction, study of the forces that hold together and weaken them, study of the effects, that participation have on the behaviour and character of the people.

3.1 Subject matter of Sociology: (A) Social Groups (B) Social Institutions (C) Social Problems

(A) SOCIAL GROUPS:

1. Culture
2. Socialization & Personality
3. Organizations

1. Culture is a behavior and character of a particular human society acquired or based on knowledge, belief, art, morals, law, custom and habits. Following are some examples:

- Communication: Dialogue, writing and body language.
- Cultural Norms: Standard of thought and conduct; values; individual liberty; equality of law; religious teachings; ideal culture.

- Ethnocentrism: Cultural superiority complex of individualism in a society.
- Cultural Shock: Cultural change through technology, beliefs & experience.

2. Socialization & Personality: A process through which the people of a society learn to develop their personality to function as individuals and as the members of a society; e.g.

3. Organizations are the actual group of individuals, not the systems of norms and values, who make efforts to achieve specifically defined goals, within specific rules and regulations. Example: armed forces, manufacturing companies, banks, universities, societies, associations, NGO's, church, mosque, bureaucratic organizations and democratic organizations.

(B) SOCIAL INSTITUTIONS: Five basic institutions are present in all human societies.

1. Family
2. Education
3. Religion
4. Economics
5. Government

- Study of their characteristics, functions and relationship.
- Questions for Study: What? Why? When? Who? How?

1. Family is a basic social group united through bonds of kinship or marriage, present in all societies. Ideally, the family provides its members with protection, companionship, security, and socialization. The structure of the family, and the needs that the family fulfills vary from society to society. The nuclear family—two adults and their children—is the main unit in some societies. In

others, it is a subordinate part of an extended family, which also consists of grandparents and other relatives. A third family unit is the single-parent family, in which children live with an unmarried, divorced, or widowed mother or father. (See: Encarta 2005).

- Structure: how is it formed? Relations of blood; marriage; adoption.
- Issues: Monogamy (1x1); Polygamy (1x3,4); Polyandry (1F x 2M); Group marriage (2x2 or 3x3); Divorce and its causes; Inheritance; Role of changing relations, etc.
- Effects of industrialization & urbanization on family; e.g. small family, living standard, weak-relations, loss of family-functions, family functions performed by government.
- Selection of marriage partners. Example: endogamy & exogamy.
- 3 functions of family: sexual satisfaction, reproduction and social satisfaction.

2. Education is the imparting and acquiring of knowledge through teaching and learning, especially at a school or similar institution. It is the history of, theories, methods and administration of schools and other agencies of information from ancient times to the present. Education developed from the human struggle for survival and enlightenment. It may be formal or informal. Informal education refers to the general social process by which human beings acquire the knowledge and skills needed to function in their culture. Formal education refers to the process by which teachers instruct students in courses of study within institutions. The purpose of education is to teach & educate the people of a society to behave properly & develop their standards of living.

- Three sources: 1st the family; 2nd the society; 3rd the institutions.
- Questions: What? Why? Which? When? How?

3. Religion: Knowledge of supernatural beliefs and concepts.

- Beliefs: Kinds; Origin; credibility; history; impacts.
- Questions: do humans need religion or beliefs? If No! Why? If Yes! Why?
- What does a religion gives? Spiritual, social, economic and political satisfaction.

4. Economics: The science of production, distribution & consumption of commodities.

- Important for a better life in this world. Questions: When? What? Why? Which? How?

5. Government: A system which provides the social, economic & political security to the people of a society.

- Questions: Do the humans need a government? — if No! — if Yes! — Why?
- When is it needed? What? Which type? How to form? What is an ideal government?

(C) SOCIAL PROBLEMS

1. Social Control:

- To maintain a right & good behaviour of an individual and the society.
- How should the behaviour be controlled? — by values, norms, customs, habits or laws?
- Who will decide the norms or principles that they are right or wrong?
- Do humans need universal norms? — No! — Yes! — Why? — Man-made or God-made?

2. Social Class: how are they formed?

- Difference: in values, activities, status, wealth, assets &

social etiquettes of individuals.

- Indicators: income, profession, education, race, religion, nationality, gender, locality, ancestry. Symbols of Social Status: wealth, estates, assets, factories, cars, jewelry, etc.
- Islamic symbols of social status: norms, ethics, piousness.

3. Social Mobility: Change of social status of an individual or a society. Example: up, down or stable — through family size, race & ethnicity, education, gender, marriage, monetary status (by business or inheritance), etc.

4. Population: Means total number of people in a given area, country, or city.

- Study of size, composition & distribution by different factors: age, occupation, education, skills, etc.
- Migration: What? When? Why? Which? How?
- Factors influencing the increase: medical facilities, technology, food, good livelihood, development.
- Factors influencing the decrease: no medical facilities, technology, food, bad livelihood, free-sex culture, birth-control, etc.

5. Ecology: Science of organisms and their relationship with environment; the study of the interaction of people with their environment; study of human influences on the physical environment and in turn how the physical environment influences the Eco-system. Examples: pollution, overcrowding, damaging to natural resources, threat to animal life, destruction off land, useful organisms, ants, insects, plants etc.

6. Rural & Urban Community: village, town, city, neighbourhood & metropolitan regions.

- Advantages & disadvantages of rural & urban life.

- Difference of social, economic, religious & recreational activities.

7. Collective Behaviour: behaviour reflected by a community or nation by its tradition, culture, ethics and interaction in all walks of life. Implications of social, economic & political policies on the collective behaviour of a society.

8. Racial & Ethnic Relations:

- Racial Groups: Whites or Caucasian race; Black or Negroid ; Yellow or Mongoloid race.
- Ethnic Groups: Distinguished by religion, language, culture, customs & nationality.
- Issues: Antagonism (racial & ethnic rivalry), prejudice, intolerance, discrimination, injustice.

9. Social Power: Ability of individual or organization to use power upon others to control their behaviour.

- Sources of power: Financial; Positions; Authority; Creating & maintaining successful business; Political strength; Community power; Organizational power; Elites power; Minority groups.
- Islamic view: Change of Man from inside (the soul); Submission to God.

10. Social Movements: Organized efforts of a group of individuals to change or maintain some elements of a larger society. Study of the manifesto and functions of these movements.

- Expressive Movements: Hippieism; Religious revival movements; Millennium: (L.pl. millennia) 1 period of 1,000 years, esp. that of Christ's prophesied reign on earth; esp. future period of happiness and prosperity.
- Regressive Movements: Returning of old conditions (to turn

the clock back). Example: Ku Klux Klan (KKK); denial of the civil rights & liberties of the Blacks and demand of their low social status.

- Progressive Movements: to improve society: by making positive changes in its institutions & organizations.
- Conservative Movements: Attempts to keep society from being changed.
- Reform Movements who attempt to amend some aspects of society with no total reformation.
- Revolutionary Movements: who want quick and complete overthrow of the existing system and want replacement with another.
- Utopian Movements: Attempt to create an ideal social environment for the society.
- Migratory Movements: who move for religious, social, economic & political reasons.

11. Social & Cultural Change: Change in the structure or organization of a society. Some of the factors which influence the social and cultural change are:

- Geographical: scarce natural resources, weather, natural disasters, make people change their way of life.
- Ideology: a complex of beliefs & values in every society. When the ideologies change they also bring change in the social and cultural setup of the society. Example: Islam etc.
- Leadership: Social changes are often initiated by charismatic leaders because they are able to attract people who join them in social movements.
- Population: Radical increase and decrease in the size of populations due to different reason serve as a casual factor in producing social change. Examples: health, wealth, war, migration for social, economic, political and ecological reasons.

3.2 Subject matter of Political Science

- (A) State
- (B) Government
- (C) Types of Governments
- (D) Division of Power
- (E) Human Rights

POLITICAL SCIENCE is the systematic study of Government processes by the application of scientific methods of analysis. It is the study of state and of the organs and institutions through which the state functions. Political science is a way in which we understand and order our social affairs especially in relation to the scarce resources, the principles underlying this, and the means by which some people or groups acquire and maintain a greater control over the situation than others. Politics is the science of power to achieve the social, economic and political justice in a human society.

Relation of Political Science with other sciences

Politics is related to many other fields of knowledge. Some examples are as follows:

1. **Economics**: Material relationships (trade, production, demand, supply)
2. **Sociology**: Social relationships (nature, values, behaviour)
3. **Geography**: Spatial dimensions (climate, natural resources, produce, growth).
4. **History**: Chronological aspects (past nations, governments, kingdoms, their life, laws, rise, fall).
5. **Religion**: Its effects on political, social and economic systems.
6. **Psychology**: Effects of human nature, concepts, thoughts and feelings on political science.
7. **Biology**: New-Inventions, biological-test, biological war &

their effects on International relations.

8. Statistics: Helps in finding the accurate political, economic and social situation.

(A) STATE: is an organized body of people who permanently occupy a definite sovereign territory, who have an organized government, which controls the individuals and institutions by laws. **The State** has three major aspects of study:

1. Descriptive Aspect: Present situation of state with all respects.
2. Historical Aspect: Past situation of state with all respects.
3. Prognostic Aspect: Future situation with predictions & suggestions.

Essential Elements of State

1. Population: The whole number of people or inhabitants in a country or region.
2. Territory: A geographical area under the jurisdiction of a governmental authority.
3. Government: The organization, machinery or agency through which a political unit exercises authority and performs functions for the development of a nation.

(B) GOVERNMENT: is a system which provides the social, economic and political justice and security to the people of a society.

Organs of Government

1. Legislature: A body who makes laws.
2. Executive: A body who implements the laws.
3. Judiciary: A body who provides justice.
4. Sovereignty: Supreme power in a state over a political body.

Political Theories: They provide the governing systems which are

based on theories.

1. Nationalism: Nationality + State = Nation. The concept that the people of common race, language, religion should have their own states where they can practice their political freedom and sovereignty. A population of people united together on the basis of a common race, religion, language, literature, history, culture, geographical unity, and common political, economic and national interests. Nationalism is a force to unite the people on the basis of race, religion, language, culture, etc. to safeguard the integrity and sovereignty of a state.

2. Internationalism: The concept that the nations cannot live idle or isolated in this world because they are the part of world community. They may have racial, religious, cultural and language differences but all nations have common economic interests. They must adopt a policy of peaceful co-existence, and cooperate with each other on global level, for the betterment of humanity. — is it possible?

3. Individualism: A theory maintaining political & economic independence of individual and stressing individual initiative, action & interests. A concept that all values, rights & duties originate in individuals.

4. Liberalism: A political philosophy based on belief in progress, the essential goodness of man; autonomy of the individual and standing for the protection of political & civil liberties.

5. Conservatism: A political philosophy based on tradition and social stability, stressing established institutions, and preferring gradual development to abrupt change.

6. Totalitarianism: a concept that the citizen should be totally subject to state authority.

7. Authoritarianism: Concentration of power in a leader or elite who is not constitutionally responsible to the people.

8. Feudalism: A system of a political organization having as its basis, the relation of lord to vassal (feudal tenant or a humble dependant) with all the land held as inherited estate and the acknowledgement of loyalty. The service of tenants taken under arms and in court. The wardship or guardianship of lords. The life of people as surrendered for penalty.

9. Anarchism: A political theory which claims that all forms of governmental authority is unnecessary and undesirable, and advocates for a society based on voluntary cooperation and free association of individuals and groups.

10. Fascism: A political philosophy that exalts nation and race above the individual, and stands for a centralized autocratic government headed by a dictatorial leader. It practices severe economic and social regimentation and forcible suppression of opposition.

11. Socialism: A political theory, which advocates collective or governmental ownership and administration of the means of production and distribution of goods.

12. Marxism: A theory and practice of socialism including the labour theory of value, dialectical materialism (investigating the truth of materialism by logical discussion), the class struggle, and dictatorship of the proletariat (class of industrial workers) until the establishment of a classless society.

13. Communism: A theory advocating elimination of private

property. A system in which goods are owned in common and are available to all as needed. A totalitarian system of government in which a single authoritarian party controls state owned means of production with the professed aim of establishing a stateless society.

14. Islamism or Ummaism: The doctrine of Islam that all the humans of this world who may have different race, colour, language or geographical origin but they have a belief in one Allah and the prophesy of Muhammad (PBUH) are one Ummah (nation). A theory which claims: the Universal concept of humanity brotherhood and equality; all aspects of natural life have been God-willed; the ultimate purpose of all creation is the compliance to the will of the creator; a precise body of law called "Shari'ah" which guides in all spheres of human life i.e. physical, metaphysical, individual, collective, religious, social, economic and political.

(C) TYPES OF GOVERNMENTS: The systems by which the citizens of a state are being controlled with the aim of providing social, economic and political justice and security.

1. Monarchy: Undivided rule or absolute sovereignty by a single person. A government with a hereditary chief of state with life tenure and powers varying from nominal to absolute.

2. Dictatorship: Government in which absolute power is in a person's hand or a group.

3. Democracy: A government in which the supreme power is vested in the people & exercised by them directly or indirectly through a system of representation usually involving periodically held free elections.

4. Parliamentary: A form of government in which the executive leadership is composed of leading members of the legislature (parliament).

5. Presidential: A form of government in which the chief executive is elected directly or indirectly, through an Electoral College, by the voters. The president's voting constituency is national; the voting constituency of the legislators is local or regional. The president does not have a seat in the legislature.

6. Communism: A totalitarian system of government in which a single authoritarian party controls state-owned means of production & distribution. A system without private property rights in which government owns goods and distributes to the society as needed.

7. Islamic Government (Shari'ah): A system of government based on the principles derived from the Qur'an and Sunnah called "Shari'ah". Islam does not prescribe any specific form of government or any definite procedure or pattern that the Islamic state must follow. Being a divine law, the authority of Shari'ah has left a vast area in the constitution-making activity, open to the citizen and to the government of the time, to be their sole responsibility and to be guided by the principles of *ijtihad* (independent legal judgment arrived at by knowledge & reasoning, according to the circumstances of the time).

(D) DIVISION OF POWERS

Division of Powers: It refers to the distribution of authority between national and sub-national units of government, usually summarized as "federal" or "unitary", which may not to be confused with "separation of powers".

Separation of Powers: It refers to the institutions of the government that perform legislative, executive and judicial functions, and are formally separated. The public officials who perform these functions are appointed or elected separately from each other. Their exclusive function is either to legislate, to administer, or to adjudicate, at least in principle. Separation of powers is typical of presidential forms of government in comparison to other types.

The political scientists have recognized the three-fold distribution of governmental functions or powers. They are: (1) the law-making or legislative power; (2) the law-enforcing or executive power; (3) the law-adjudicating or judicial powers. Each power is exercised by its own department or organ of government. However, *Montesquieu*, (French thinker) of 18th century, was the first to develop this three-fold division as a theory of the division of powers in order to safeguard the liberty of the individual against oppression, discrimination and injustice in a society.

(E) HUMAN RIGHTS

Human Nature has two aspects, personal & social. Every individual has a desire, need or want to do or have some thing. He wants to satisfy his bodily needs for food, clothing & shelter, his instinctive needs for family & friendship, his social needs of companionship with his fellow human beings, his cultural, intellectual & countless other needs & purposes, ideals & ambitions, he strives to satisfy or realize them. This constitutes his personality—personal or individual aspect of life. Had he been alone in the world, and the satisfaction of his needs & desires or realization of his aims and purpose would have been determined by the powers and capacities of his body and mind. But no man lives alone. He lives in the company or society of

other human beings. Now, in society, when an individual wants to do something it must be directly or indirectly, silently or expressly accepted by others. This is the origin of a right. When the claim or power of a person to do or have something is recognized by others, it becomes a right. In brief, human right is a socially recognized claim, arising from the very nature of human personality and society.

Human Rights: Why should an individual claim a right and why should others recognize it? Every action evokes a reaction and leads to a social relation. Right involves claim to action on one side and recognition of the claim on the other. Other men recognize only those claims which promote common good, that is, the good life for all. Society recognizes those desires or claims for actions which, firstly, do not injure the equal claims of others, and secondly, promote its common good. It means, firstly that the individual must be conscious of his own good and develop his power to realize it, and, secondly, he must be conscious of the good of others and help them in realizing their desires and powers. Only those desires and claims of an individual are rights which promote the same and equal desires and claims of others. This is the common end of social life, the common good or welfare and happiness of all. The essential nature of rights consists of three things: (1) the needs of human personality; (2) the social recognition; and (3) the common good or the moral nature of social life. The recognition of a right may be given by the conscience (moral sense of right & wrong) of men, by the social opinion of a people or by the state. Each agency of recognition gives different kinds of rights. Human conscience recognizes moral rights, social opinion, social rights and the recognition by the state gives us legal rights. Furthermore, right is only one end of a social relation, the other end being a duty. A right is my claim on others to do or have something, while duty is the others claim on me to the same freedom of action or enjoyment.

Thus, every right means a corresponding duty. A good social relation means a reciprocal right & duty. Where a social relation gives rights to one person or class of persons without imposing duties on them, it creates a relationship of masters and slaves, as it existed in feudal society of the Middle-Ages & in the slave societies of the Past.

Definition of Rights: Rights are conditions of social life without which, no man can seek, in general, to be himself at his best (*Laski*). Right is one man's capacity of influencing the acts of others by means of opinion & force of society (*Holland*). Right is a reasonable claim of freedom in the exercise of certain activities (*Wilde*). A right is a power claimed & recognized as contributory to common good (*Green*). Right is a claim or power of an individual or a group of individuals for freedom or opportunity for action considered as fundamental for their well-being, and allowed or recognized by the society or the state.

Natural Rights: According to theorists, individuals enjoyed certain rights in the pre-political existence, which they called the "state of nature" They are called natural rights, because man enjoyed them in this pre-political natural condition. They are independent of and prior to the state. They do not, therefore, depend for their validity upon the recognition and enforcement of the state. Man is born with them and they are inherent in him. They are as much a part of his nature as the colour of his skin and the power of conscience. They are, therefore, unchallengeable or inseparable from man. The state cannot deprive anyone of his natural rights, because they are undeniable. Indeed, the state was established by the social contract only for their preservation and guarantee. Nevertheless, the social contract writers do not agree among themselves as to what the natural rights are and how they are ensured by state.

Moral Rights: A claim which is recognized by the moral sense of the

people and backed by their opinion is called a moral right. Moral rights are based on our sense of morality or justice. They cover our whole conduct and refer to all those actions and tolerances, which is our moral duty to perform and avoid. A moral right differs from the legal right in respect of its enforcement. It is not enforced by law (the state). Moral rights are the source of legal rights. What is morally recognized by people often becomes legal.

Fundamental Rights or Legal Rights are the privileges enjoyed by a citizen against other citizens, associations or government, recognized by the state and upheld by its authority and laws. If it is violated or interfered with, the courts protect it by punishing those who do so or by compelling them to fulfill their corresponding duties. Laws are the statements of legal rights & duties, and the courts are their custodians. **Legal Rights are of two kinds:** (A) Civil Rights and (B) Political Rights; more or less same in nature.

(A) Civil Rights: (1)Right to life, (2)Right to Liberty & Free Movement, (3)Right to Property, (4)Freedom of Religion & Conscience, (5)Right to Education, (6)Right to Work, (7)Freedom of Speech, Opinion, Press or Publications, (8)Freedom of Association, (9)Right of contract, (10)Right to Family Life, (11)Right of Equality before Law.

(B) Political Rights: (1)Right to vote, (2)Right of election to the legislature, (3)Right to public office, (4) Other political rights.

Distinction between Rights & liberties

Rights are those liberties or freedoms which are recognized and enforced by the state. Rights are legally protected liberties. But still a distinction is sometimes made between rights and liberties. Right is a claim, while liberty is a condition. Every right imposes a corresponding duty on others, but liberty is something that

presupposes only non-interference on the part of others. It presumes only a negative duty of not interfering in the enjoyment of liberty.

3.3 Subject matter of Economics

Economics of today can be defined in various terms and styles. It is a social science, science of wealth, science of human behaviour, action and choice. Economics is the study of Nature and behaviour of Man and his welfare. It has also been referred to as the study of Nature and causes of wealth and goods, and the study of activities and laws, which govern its consumption, production exchange and distribution. It is the study of how societies use scarce or limited productive resources such as land, labour, equipment and technical knowledge, to produce various valuable commodities like wheat, rice, beef, clothes, buildings, roads, tanks and missiles and to distribute them among the members of the society for their consumption. Economics is one of the social sciences that have achieved great importance with the passage of time. In the past it was known as political economy indicating that it was concerned with the study of the activities of the state. While intervention by the state in the functioning of the economy continues to be studied by economists, however primarily it is concerned with the study of man and how he runs the economic activities with a view to better satisfy his wants and attain higher standard of living and bring about a higher rate of growth.

Economics is a systematized body of knowledge which is divided into three main parts:

1) Descriptive Economics, 2) Economic Theory, and 3) Applied Economics.

1) Descriptive Economics: It is concerned with getting the facts

relevant to a specific problem or aspect of the economy. The task of gathering the facts about individual behaviour and institutions engaged in consumption, production, exchange and distribution of goods is quite complicated. In collection of facts, the economist has to separate economic facts from non-economic facts. He has to determine which economic facts are relevant to consideration of a specific economic problem or economic field such as agriculture, industry banking etc.

2) Economic Theory: The mere collection of economic facts has little value. If these facts are systematically arranged, interpreted and generalized upon, they then become meaningful and grow up into theories. For the formulation of economic theory, different economic variables are brought into relationship to one another and then are generalized upon. For example, if we take the relationship of two economic variables, price of a good and its quantity demanded, and observe that the particular relationship, between these two economic variables frequently occur, we can then predict that it will take place again in future. This generalization or statement of facts is given the name of **Law of demand**.

Economics deals with a man who has free will and his behaviour can not be accurately predicted. The laws of economics therefore are generalization. They are statements of tendencies which seek to show the connection between cause and effect. They simply tell that under certain circumstances, human being tends to act in a certain fashion. Economic laws in other words, are **hypothetical**.

3) Applied Economics is an important branch of Economics. The economic principles tell us as to why certain things occur the way they do. For instance, through the principles of economics we can find out the causes of inflation or depression or unemployment in a

country. But if we lay down the methods of controlling inflation or depression or unemployment, we are then concerned with applied economics or **normative economics**. Applied economics, in short provides value judgment. It gives opinion as to what is desirable or undesirable. The economist does not function here as a scientist but rather as policy maker.

Subject matter of Economics:

1) Wealth, 2) Macro-Economics, 3) Micro-Economics, 4) GDP, 5) Economic Development, 6) Concept & Composition of Budget.

1) Wealth is a stock of assets held by any economic unit that yields, or has the potential for yielding, income in some form. Wealth can take a multitude of forms: cash bank deposits, loans or shares are all financial assets. Diamonds, factories and houses are examples of physical assets. To these should be added human wealth, which consists of the earnings potential of individuals (human capital). These forms of wealth can be divided into those that constitute a liability to another economic agent, like loans; and those that do not, like physical assets. For the community as a whole, it is only really the latter which constitute net wealth, just as in a family, if a brother owes his sister Rs.1000, it comprises part of the sister's wealth but not that of the family as a whole.

Wealth consists of all goods and services that are bought and sold in money and satisfy human wants. Wealth possesses three essential attributes: utility, scarcity & transferability. Unless, any article or service has all these three characteristics it can not be an object of sale. Water flowing by the river side of sand lying by its side is not wealth because it is abundant and its supply exceeds the demand.

Utility is the power of an item to satisfy any human want, e.g. food, clothing, shelter, cinema, automobile, mobile phone. Scarcity is the

excess of demand over supply. Whenever the demand of any product exceeds its supply, the product is said to be scarce and it has a money price. Scarcity is a universal phenomenon. However, rich and developed a nation may be its productive resource and aggregate output always falls short of its requirements.

Wealth is sub-divided under three heads: (1) *Individual Wealth*: that belongs to individuals like a house, furniture or clothes; (2) *Social or Collective Wealth*: that belongs to the whole society; in the ownership of which no single person or group of persons has any claim in particular e.g. park & roads; (3) *National Wealth*: that belongs to the entire nation or country like the natural resources or the forest and the mineral wealth; (4) *International Wealth*: that does not belong to any one nation. It belongs to the entire world like the oceans.

2) Macro-Economics is the study of economics in terms of whole systems especially with reference to general levels of output and income and to the interrelations among sectors of the economy. In the words of Professor *Ackley* (*Macro-Economic Theory*, 1961), Macro economics deals with economic affairs in the large, it concerns the overall dimensions of economic life, it looks at the total size and shape and functioning of the “elephant” of economic experience, rather than working of articulation or dimensions of the individual parts. It studies the character of the forest, independently of the trees, which compose it.

Macroeconomics is the study of whole economic systems collectively over the functioning of individual economic units. It is primarily concerned with variables which follow systematic and predictable paths of behaviour and can be analysed independently of the decisions of the many agents who determine their level. More specifically, it is a study of national economies and

determination of national income. It focuses on sectors of the economy but not those that function as separate units, like the 'car production sector'; instead, those which run across the entire economy: the industrial sector; the personal sector; the financial sector; the government and overseas sector.

The main topics discussed under macroeconomics are: the determination of national income, prices (inflation) and employment; the role of fiscal & monetary policy, analysed through different models, each containing its own assumptions and emphasis; the determination of consumption and investment; the balance of payments; and economic growth. Presently, the tendency in academic economics has been for macroeconomic models to be laid on microeconomic foundations.

3) Micro-Economics is a study of economics in terms of individual areas of activity (as a firm, household, or prices). According to Professor *Boulding*, (Economic Analysis) "the study of particular firms, particular households, individual prices, wages, incomes, industrial industries, particular industries" is the study of micro-economics. According to Professor *Gardner Ackley*, (Macro-Economic Theory) "Micro-economics deals with the division of total output among industries, products and firms and the allocation of resources among competing groups. It considers problems of income distribution. Its interest is in relative prices of particular goods and services. It is like looking the economy through a microscope.

Microeconomics is the study of economics at the level of individual consumers, groups of consumer or firms. No very sharp boundary can be drawn between microeconomics and the other main area of the subject, macroeconomics, but its broad distinguishing feature is to focus on the choices facing, and the reasoning of, individual

economic decision-makers. It is a long-standing requirement of microeconomics, that it can justify the behaviour it ascribes to individuals as being logical, given their preferences or objectives. The general concern of microeconomics is the efficient allocation of scarce resources between alternative uses (resource allocation) but more specifically it involves the determination of price through the optimizing behaviour of economic agents, with consumers maximizing utility and firms maximizing profit. It covers both the behaviour of individual sectors and the way the sectors interact in equilibrium and disequilibrium in individual markets. Main areas of microeconomics are: demand theory; theory of the firm; demand for labour; and other factors of production; welfare economics; and the study of interactions between markets in general equilibrium analysis.

4) Gross Domestic Product (GDP)

Gross Domestic Product (GDP), is the total value of goods and services produced in a country over a period of time. GDP may be calculated in three ways: (1) by adding up the value of all goods and services produced, (2) by adding up the expenditure on goods and services at the time of sale, or (3) by adding up producers' incomes from the sale of goods or services. However, it is difficult to measure GDP precisely, partly because every country has an unofficial economy, often called a black economy, that consists of transactions not reported to government.

GDP measures a country's economic activity regardless of who owns the productive assets in that country. For example, the output of United States-owned companies based in Australia is considered part of Australia's GDP rather than part of the U.S. GDP. Most countries now consider GDP to be the best measure of economic activity. However, until as recently as the early 1990s, the United States, Germany, and Japan commonly used the **Gross National**

Product (GNP) to measure economic activity. **GNP** is the total of incomes earned by residents of a country regardless of where the assets are located. In other words, the income earned by a U.S.-owned business based in Australia would be considered part of the U.S. GNP, not Australia's.

Many economists use the GDP to measure the standard of living in a country. They divide a country's GDP by its population to arrive at GDP per head. The figure is then often converted into U.S. dollars to allow for comparisons between countries. If GDP grows at a higher rate than the population, standards of living are said to be rising. If the population is growing at a higher rate than GDP, living standards are said to be falling. GDP per head does not take the cost of living into account. As a result, some people believe it more accurate to judge living standards in other ways. One estimate of living standards is the Human Development Index, published for the first time in 1990 by the United Nations Development Program. It uses a scale of 1 to 100 and takes into account GDP per head, adult literacy, and life expectancy. (for details see: Microsoft® Encarta® Reference Library 2005).

5) Economic Development is the desire of the society to meaningfully control their economic environment so as to improve their quality of life which leads them to generate a dynamic process that brings continuous structural changes in the society. Raising of the real per capita income with a view to provide the basic amenities of day to day life has become the primary goal of each developing nation. The pace of economic development is usually measured in terms of real per capita income. The word 'economic development' is used for the growth of national income per capita of developing countries. Such countries need to generate sufficient savings and investment to be able to expand their economies, shifting the emphasis from agriculture to industry, with the

necessary supporting infrastructure such as roads and seaports, as steps of economic growth. If the growth rates of these countries are reduced because of the fall in export demand and export prices resulting from the slow-down in the growth of the industrialized nations. As a result their 'Balance of Payments' runs into substantial deficit on current account and a high burden of debt financing lay on them. For this reason, loans and grants are channelled to developing countries through international banks, corporations and associations.

6) Concept & Composition of Budget

Budget is an estimate of income and expenditure for a future period as opposed to an account which records financial transaction. Budgets are an essential element in the planning and control of the financial affairs of a nation or business, and are made necessary essentially because income and expenditure do not occur at the same time.

In modern large-scale business the annual budget, which is normally broken down into monthly and weekly periods, is a complex document that may take several months to prepare. The starting-point will be an estimate of sales and income for the period, balanced by budgets for purchasing, administration, production, distribution and research costs. There will also be detailed budgets of Cash Flows and Capital Expenditure. These are often also made for periods of further than one year ahead, so that borrowing requirements and capacity requirements can be assessed (capital budgeting). A flexible budget is the one based on different assumed levels of planned activity.

The budget is formally concerned with *Consolidated Fund Revenue*, and not with *National Insurance* or local government finance, although in practice all spending and revenue decisions are

discussed. In this statement, the Authority reviews economic conditions and government expenditure for the past year, makes forecasts for the coming year and announces proposed changes in taxation. These changes normally become effective immediately, but are subject to parliamentary debate and approval in the Finance Bill and Act. With the increasing importance of government expenditure in the economy, the annual budget is an important instrument in government economic policy. Fiscal change may have more to do with decisions to modify the budget surplus or deficit in the interest of demand management (balanced budget) than with planned expenditure which, in any case, is essentially discussed and presented earlier in the year, like supply services; public expenditure; medium-term financial strategy etc.

Contemporary Economic Concepts:

1. Capitalism, 2. Socialism, 3. Communism, 4. Islamic Economics

1. Capitalism is an economic system characterized by private or corporate ownership of capital goods, by investments that are determined by private decision rather than by state control, and by prices, production, and the distribution of goods that are determined mainly by competition in a free market. Capitalism or market system has been also defined as a system in which private individuals & companies are allowed to acquire the means of production and are given liberty to use them or not to use them with a view of their own profit. Capitalism is nothing else but economic freedom. Subject to a few limitations imposed by the state, every one is free to engage himself in whatever economic activity he pleases.

2. Socialism: Any of the various economic and political theories advocating collective or governmental ownership and administration of the means of production and distribution of

goods. There is a difference of opinion among economists on the correct definition of socialism, because the word socialism covers a great variety of economic systems from simple planning to communism. We may, however, define socialism in terms of its program. Socialism is a program of reform, which refuses to accept the private ownership of the means of production and competitive control of industry. It proposes a type of society in which productive capital is owned collectively & economic activity will be controlled by authority.

3. Communism is an economic system, which advocates elimination of private property. Goods are owned in common and are available to all those who need. It is a totalitarian system of government in which a single authoritarian party controls the state owned means of production & distribution with an aim of establishing a stateless society. Communism claims a classless social system based on ownership of the means of production by the entire people and on complete social equality. The social differences between town and country disappear under communism along with the differences between manual labour and brain work. The objective of communism is to ensure continuous progress in social development, to provide every individual with material and cultural benefits according to his growing requirements.

4. Islamic Economics is a social science, which studies economic problems of the people, inspired with the values of Islam. Islamic economics is a part of sociology. It is a social science in a restricted sense because in Islamic Economics each and every individual living in a society is not being studied independently. Islamic Economics is the study of man –not of as an isolated individual but as social individual having faith in the Islamic values of life.

The fundamental economic problem of mankind owes its origin to the fact that we have wants and these wants cannot generally be satisfied without spending our limited resources of human energy and material wealth. There would have been no economic problems if we had unlimited means to satisfy our wants. There is hardly any difference between Islamic and modern economics concerning this problem of scarcity. The difference lies in the nature and volume of this economic problem that how to handle this problem of choice. The question of choice arises from the fact that our resources are limited, so together satisfaction of some kind of want is at the expense of some other kind of want, which must go unsatisfied. In Islamic Economics the problem of choice is guided by basic values of Islam.

4. METHODOLOGY OF SOCIAL RESEARCH

In search for scientific knowledge, the human knowledge has been divided into a number of areas and fields. Every science represents the systematic collection and study of data in some one of these areas, which can generally be classified into two major fields, *Social Science & Natural Science*. Each of these fields is subdivided into a number of specialized sciences or disciplines to facilitate more intensive study and understanding.

4.1 Difference of Methodology between Natural & Social Sciences

Social science is the field of human knowledge that deals with all aspects of group life of human beings. Natural science deals with the natural environment in which human beings exist. It includes sciences such as physics and chemistry, which deal with laws of matter, motion, space, mass and energy; it also includes biological sciences, which deal with living things. There is a third field of study, *Humanities*, which is closely related to social science, in that both deal with humans and their culture. Social science, however, is most concerned with those basic elements of culture that determine the general patterns of human behaviour.

The humanities deal with certain special aspects of human culture; they are primarily concerned with our attempts to express spiritual and esthetic values through literature, music and art, and to discover the meaning of life through religion and philosophy. Whereas the social sciences study issues in a systematic, scientific way, the focus of the humanities is more on the emotions and feelings themselves than on the system employed to sharpen that focus.

The scientific method

It is a set of rules about how to establish rules. The use of the scientific method is perhaps the most important tool we can have in

studying social and natural sciences, because it enables us not only to learn the lessons of the individual sciences but to go beyond and attempt for an understanding of their synthesis.

The research methodology of social and natural sciences is slightly different in structure, but the nature of scientific inquiry in social and natural sciences is almost the same. Successful scientific investigation requires from the researcher not only intelligence but certain mental attitudes, as well. One is *curiosity*, which produces questions: Why? and How? Another is *skepticism*, which makes the researcher re-examine past explanations and re-evaluate past evidence. To re-examine and re-evaluate, researchers need *objectivity*, which enables them to seek the truth impartially, to make every effort not to allow personal preconceptions, prejudices or desires to colour the observed facts or influence the interpretation of those facts. When these three attitudes –curiosity, skepticism, objectivity– come together, scientific inquiry can flourish.

Nature of the Scientific method

Modern science is based on the assumption that this is an orderly universe, ruled by the law of cause and effect. Any given set of circumstances always produces the same result. If seemingly identical situations have different results, they were not really alike; some significant difference existed and was overlooked. Further investigation should disclose what this difference was.

The following list of major steps in scientific inquiry can clarify the nature of the scientific methodology of natural & social research. These steps do not always have to be followed strictly in the given sequence. A scientific researcher will frequently have to return from later stages of inquiry to earlier ones to find additional facts or rectify errors.

1. Observation: All scientific knowledge relates to the natural or social environment, and all knowledge begins with facts gathered through careful observation. However, the facts that start the process of scientific investigation may not have been gathered systematically or with any special end in view.

2. Formulation of a problem: The sharp observer becomes curious as to what causes some of the phenomena in the surrounding world. Some of facts may seem to be related in peculiar ways that cannot be wholly accidental. The problem then becomes to discover the pattern of relations among certain facts and the reason for this pattern.

3. Collection and classification of more facts

4. Generalisation: The researcher who has collected and classified a large amount of factual material will seek to discover relationships among the facts, relationships that can be stated in the form of scientific laws.

5. Formulation of a hypothesis: The next step in scientific process is to seek a theory that will explain the law that has been discovered. A tentative theory is called a *hypothesis*.

6. Testing the hypothesis: The hypothesis should fit sets of facts that are like the set of facts which led to the formulation of the hypothesis in the first place. Does it? If the experimentation shows the hypothesis seems to fit all possible situations to which it is intended to apply, it then becomes an accepted *scientific theory*.

7. Retesting & reformulating the theory: Testing the hypothesis does not end the scientific process. A theory is not truth and will still

not fit all possible physical phenomena. Thus, a theory is continuously subjected to new tests and reformulations. The result is a sequence of science and a continual competition among various theories.

Science offers no final explanations of the universe and its phenomena. Time, space, matter, energy —existence itself— are mysteries, the ultimate nature of which are probably forever beyond the grasp of the human search. But an accepted scientific theory may be regarded as an explanation, up to a certain point, of a scientific law.

Experimental Method & its Limitations

Experimental method is a method of separating basic factors. It consists of running an experiment many times with only one variant. If results of the experiments are different, then one variant is most likely the cause. (For example, in chemistry, physics and biology, such *controlled experiments* play a very vital role in discovering facts and testing hypotheses. In these sciences a researcher can create a situation where all the significant factors that bear on a problem can be controlled.)

But there are limits to the use of the *experimental method* when the scientist cannot control the situations that are significant for the solution of problems. In the social sciences, very little use can be made of the method of *controlled experiment* except in dealing with certain relationships that involve rather small groups, because the researcher cannot control the situations. (For example, a proposal that high tariffs brings prosperity.)

Most problems of interest to social scientists involve very large groups of people, often society as a whole. *Controlled experiments* cannot be used in solving such ills. However, social scientists can

solve a problem in dealing with small groups; they may be able to make a limited use of experimental *method* if the people involved will cooperate.

The social experiments do not mean *controlled experiments* carried on under the direction of scientific researchers. All they mean is the introduction and developing of new social policies. (For example, a policy to revive economy can be called a social experiment. But, this is not a controlled experiment, because we don't know whether its success was due to the revitalization policy or some other factors that affected the economy.) Moreover, social change occurs gradually. Thus, there will inevitably be disagreement about what causes what.

4.2 Methods of Collecting Information, Verifying and Analyzing Social Data

There are many reasons for doing research; the most important is that social research has the potential to improve the quality of human life. The social science researcher operates between two worlds the everyday world of his or her subjects and the world of concepts and theories that are used to organize, direct, and interpret what is observed in the every day world. The reciprocal relationship between the world of theory and the world of empirical research is evident in theory guiding research and, in turn, research confirming or modifying theory and suggesting new theoretical proposals which become the focus of further research.

Social researcher must be concerned with the welfare of their subject matter, human beings. Trickery, invasion of privacy, exposure to painful experiences, and so on must be used in accordance with accepted canons of research ethics so that permanent physical, social, and emotional injury to the subjects does not occur. Informed consent requires open discussion with

potential subjects about the possible benefits of the study as well as possible dangers so that the subjects can make an informed decision to participate.

The difference between natural sciences and social sciences lead to slightly different structures of research. While there is no ideal structure, a reasonable approach to a problem in social sciences is the following:

1. Defining the problem: It means a problem which is worth study and which can be studied through the methods of science. If the researcher doesn't know what he is doing, no matter how well he does it, he is not going to end up with much. The topic might be chosen for a variety of reasons, perhaps because it raises issues of fundamental social science importance, perhaps because it has suddenly become a focus of controversy, or perhaps because research funds have become available to investigate it.

2. Reviewing the literature: Knowledge of the relevant literature is essential because it provides background, suggests approaches, indicates what has already been done and what hasn't, and saves the researcher from repeating the same research and its errors.

3. Formulation of a hypothesis: The researcher should develop a theoretical framework and formulate a hypothesis which could be tested. He should make a statement predicting his results and then say what each of the terms in the statement means within the framework of his research. Suppose the hypothesis is: "High price increases sales of fashionable magazines." The researcher should mention how high is high, and compared to what specific price is the price stated to be high; how much of an increase is significant over the circulation of magazine had at the lower price; what sales are included (news-stand, subscription, or both); and what is

“fashionable”? Different researchers may define the same term differently, which is one of the reasons why the same research subject can produce different results.

4. Choosing a research design: It means outlining of what is to be studied, what data will be sought (a survey, an experiment or an observational study), and where and how they will be collected, processed and analyzed.

5. Collection of data: The data should be collected in accordance with research design. Often it will be necessary to change the design to meet some unforeseen difficulty. The conclusion of the research will be only as good as the data collected, so a great care in collecting and recording the data is required. If the researcher can not document what he has done, he might as well not have done it.

6. Analyzing the result: The collected data should be classified, tabulated, linked and compared by making whatever tests and computations are necessary to find the results. The established facts may be interpreted in two different ways by two different analysts, so the researcher should give his analysis with objective attention. After this step has been taken, the theory can now be confirmed, rejected, or modified.

7. Drawing Conclusions: The researcher should prepare a report, summarizing the steps he followed and discussing what he has found. A good report should relate conclusions to the topic of research, should suggest where current assumptions may be modified because of new evidence. The conclusion should answer questions like: Was the original hypothesis (theory) confirmed or rejected? Or were the results of research inconclusive (uncertain)? What has this research added to our knowledge? What implication

it has for sociological theory? What new questions and suggestion for further research has arisen from this investigation?

8. Replication of the study: The above mentioned steps complete a single research, but research findings are confirmed by replication. When another researcher repeats the same study, using a different sample, the original findings may or may not be confirmed. Only after several confirmations, can a research conclusion be accepted as generally true.

4.3 Techniques of Social Research

The scientific *methods* of all sciences are basically alike but different in their *techniques*, because techniques are specific ways in which scientific methods are applied to a specific problem. Therefore, each science has developed a series of techniques which fits the body of material it studies. Some of the techniques of social research are as follows:

1. Cross-sectional & Longitudinal Studies

It is a study which covers a broad area of observation at a single point in time, e.g. *The Quality of Pakistani Life*, a report of interviews with a national sample of 2000 household, inquiring to their satisfactions and dissatisfactions. If a study extends over time, describing a trend or making a series of before-and-after observations, it is called a *longitudinal* study, e.g. *Enrollment of Foreign Students in IIUI*. The national public opinion polls (Gallup), are *cross-sectional* studies, but if the same set of questions is repeated at intervals over a period of years, longitudinal comparisons can be drawn. Longitudinal studies may be *retrospective* or *prospective*. A retrospective study works backward in time, using data that are already recorded, e.g. *Hospital records of 1000 lung cancer victims*. A prospective study begins with the present & carries observation forward

over a period of time, *e.g. Health history of 100,000 veterans for ten years*. Prospective studies take a long time and are often very costly. Sometimes longitudinal conclusions are drawn from cross-sectional studies. This kind of study may show difference between age groups, often interpreted as evidence of varying behaviour.

2. **Laboratory & Field Experiments**

All sciences use experiments. In the laboratory experiment, materials or people are brought into the laboratory for study. In laboratory experiments with people, people are recruited, assembled, and perhaps paid for engaging in the experiment, *e.g. Effects of Fatigue upon task performance*. The field research takes research out to people instead of bringing people to the research laboratory, *e.g. polio vaccination*. Experiments in sociology are expensive and take long time to complete.

3. **Observational Studies**

These studies are like experiments in all respects except one: In an experiment the researcher arranges for something to happen in order to observe what follows, while in an observational study the researcher study something which happens or has already happened. Both rely upon orderly observation under controlled conditions in search for provable sequences & relationships. All sciences use both of them, but differ in procedures of their use to the material being studied.

Types of studies which follow are not exclusive, since a study may fit into more than one of these several categories:

i- Impressionistic Studies: Informal, descriptive & analytic research based on observations which are less fully controlled than in formal studies, *e.g. Study of Russian Family System*.

ii- Statistical Comparative Studies: The study of the recorded statistical facts, and their comparison & interpretation; e.g. *how many educated married women of a city are working women?* Many research questions involve a comparison of several kinds of statistical data from several sources; e.g. *index of income inequity in government & private sector.*

iii- Questionnaire & Interview Studies: At times, the facts needed are not recorded, they can only be found by asking people. Questionnaires are systematic ways of asking questions under scientific controls. A questionnaire is filled by the informant personally; an interview scheduled is filled by the trained interviewer who asks questions to the informant. Both methods should be handled carefully by a trained social researcher. For example: the informants may not understand the question; they may pick an answer without having a firm opinion; they may give an acceptable answer rather than the real one; or they may be convinced by the way the question is worded. Even though questionnaire and interview studies have a margin of error, they are still useful, for they are more reliable than guesswork.

iv- Participant-Observer Studies: Some things can be fully understood only by experiencing them. The *participant observer* seeks insight by taking part in whatever is being studied. For example: a participant observer wishing to study labour unions might join one, work at a job, attend union meetings and possibly become a minor union official; to study a religious sect, one would join it and share in its worship and other activities.

v- Case Studies: Complete, detailed account of an event, situation or a development; e.g. a life history of a person, a

complete account of an event or a detailed study of an organization. Perhaps the greatest value of the case study is in the suggestion of hypotheses, which can then be tested by other methods. For instance, much of our reliable knowledge about juvenile crimes has developed through the testing of hypotheses which were suggested by early case studies of delinquents (criminals).

vi- Evaluation Research: Half of federal government's expenditures are for "human resources", including social action programs such as crime prevention, drug treatment, job training and many others. Do they work? Or is the money wasted? Perhaps they do more harm than good? The use of scientific research methods to measure the effectiveness of an action program is called *evaluation research*. All kinds of studies are used in this research with the objective to replace guesswork with knowledge in deciding what programs to continue & how to improve them. This research is not easy, for many variables must be controlled. Often the findings of various evaluation studies are so conflicting that no firm conclusion can be drawn. Despite the difficulties and pitfalls, it is one of the most important & rapidly growing areas of sociological research.

4. The Problem of Sampling

In most research studies, the time is saved by examining only a sample of an entire universe, whether it is plants, animals, students or working wives. Use of common sense & proper selection of the sample can provide an accurate picture of the entire universe. For example: *Representative sample* means that all kinds of people or plants or whatever must appear in the sample. *Random sample* means a selection without any system or design, such as choosing anyone who is handy, e.g. people passing a particular street corner or climbing the library steps.

But this would be an *uncontrolled sample* because there are no controls to insure that it will be representative. A *random sample* is selected so that each thing in the universe being studied has an equal chance of being in the sample; e.g. every 10th, 50th or 100th of a student. A *Stratified random sample* is still more perfectly *representative*. In such a sample it is determined what percentage of each category of the universe under study would be in the sample and then the computer is programmed to select a random sample of each category. A *Self-selected sample* is composed of volunteers, such as persons who write letters to the editor or to their senator or who mail in magazine questionnaires. In contrast, the result of those who do not volunteer is unknown, e.g. a sex book pretending to be a research study of women's sex life.

5. APPLICATIONS OF SOCIAL SCIENCES

5.1 Social Sciences as Professional Subjects

In the 20th century, there was an enormous increase in the number of social scientists involved in academic and other centres of teaching and research in social sciences, with comprehensiveness and specialization. The explosion of the sciences generally in the 20th century—an explosion responsible for the fact that a majority of all scientists who have ever lived in human history were alive—has had, as one of its signal elements, the explosion of social sciences. Not only had there been development and proliferation but there had also been a spectacular diffusion of the social sciences. Beginning in a few places in Western Europe and the United States in the 19th century, the social sciences, as bodies of ongoing research and centres of teaching, were to be found almost everywhere in the world. In considerable part this had followed the spread of universities from the West to other parts of the world and, within universities, the very definite shift away from the hegemony once held by humanities alone to the near-hegemony held today by physical and social sciences.

Professionalization

Another outstanding characteristic of the social sciences in the 20th century was its professionalization. Without exception, the social sciences became bodies of not merely research and teaching but also practice, in the sense that this word has in medicine or engineering. Down until about World War-II, it was rare sociologist or political scientist or anthropologist who was not a holder of academic position. There were economists and psychologists to be found in banks, industries, government, even in private consultant-ship, but the numbers were relatively small. Overwhelmingly, the social sciences had visibility alone as academic disciplines, concerned essentially with teaching and with more or less basic,

individual research. All this changed on a vast scale, there were as many economists and psychologists outside academic departments as within, if not more. The number of sociologists, political scientists and demographers in government, industry and private practice increased constantly.

The conception or image of the social sciences was also changed in the 20th century, to a degree unknown before World War-II, the social sciences were conceived as policy-making disciplines, concerned with matters of national welfare in their professional capacities in just as sure a sense as any of the physical sciences.

5.2 Role of Social Sciences in Social & Economic Development

Beginning in the late 1940s and the 1950s, however, there was a resurgence of developmental ideas in all the social sciences, particularly with respect to studies of the new nations and cultures that were coming into existence in considerable numbers.

Studies of economic growth and of political and social development have become more and more numerous. Although it would be wrong to see these developmental studies as simple repetitions of those of the 19th-century social evolutionists, there are, nevertheless, common elements of thought, including the idea of stages of growth and of change conceived as continuous and cumulative and even as moving toward some more or less common end. At their best, these studies of growth and development in the new nations, by their counter-posing of traditional and modern ways, tell a good deal about specific mechanisms of change, the result of the impact of the West upon outlying parts of the world. But as more and more social scientists have recently become aware, efforts to place these concrete mechanisms of change into larger, more systematic models of development are commonly showing same faults of unilinearity & inaccurate universalism that early-

20th-century critics found in 19th-century social evolution. However, economics is one of the social sciences that have achieved great importance with the passage of time. In the past it was known as political economy indicating that it was concerned with the study of the activities of the state.

With the development of new technology and technological advances in the physical sciences, the distinction among the various sciences is becoming blurry and new sciences are developing. As these new fields develop, the boundaries of the various social sciences are changing day by day. As a result of this change the role of social sciences is also expanding.

Interaction among the various social sciences is bringing about new fields, such as economic psychology, psychological economics, socio-political anthropology, and socio-economic institutions. In economics and political science, too, a group of economists is calling for re-integration of these two fields into political economy, and some schools do have departments of political economy.

It is not only within the social sciences that change is occurring. There is interaction between the natural and social sciences. New developments in genetic theory has caused many to believe it is time for a new social science, called **cognitive science**, which combines psychology, linguistics, philosophy, social anthropology and molecular biology. This science is still in the process of formation.

This is a overall brief view of the role being played by the social sciences in the all fields of natural and social sciences, not only for social and economic development, but in all areas of human development.

5.3 Expansion of Social Research Institutions

Since it is so difficult to experiment in social science some people have insisted that it is not a science. Except for the reputation carried by the word in it, whether we call the study of society a science is not important. It is merely a question of definition. But the social scientists have discovered many significant relationships that are sufficiently dependable to add greatly to our understanding of social behaviour and to serve as useful guide in dealing with some good amount of social problems, as are generally called 'social research methods'.

Emphasis upon research in the social sciences exceeded in the last decades of 20th century. This situation is not at all different from that which prevailed in the physical sciences and the professions of this age. Proceeding to about 1945, the functions of teaching and research had approximately equal value in many universities and colleges. The idea of appointing a social or physical scientist in academic institution, only for research was scarcely known. Research bureaus and institutes in the social sciences were very few and did not have a traditional academic departments and colleges of repute. All of that was changed after World War-II. Governments and foundations poured large amount of money for research to individuals or groups which were renowned. Research became the uppermost value in the social sciences, as in the physical sciences, in the universities.

Probably the greatest single change in the social sciences during the past generation had been the widespread introduction of mathematical and other quantitative methods. Economics was the discipline in which the most spectacular changes of this kind took place. The dominance of mathematical techniques had resulted in a discipline called *econometrics* to a commanding position. To an outsider, economics today almost appears to be a branch of

mathematics. But, in sociology, political science, social psychology and anthropology, the impact of quantitative methods, above all, of statistics, had also been notable. Statistics did not stand alone as a separate discipline, as it did in effect during 19th century. This area today is inseparable from each of the social sciences.

During the last decades of 20th century, the use of *Computers* and of all the complex techniques associated with computers became vital for social-science research and teaching. Through the data storage and data retrieval of electronic computers, the social sciences had been able to deal with both the extensive and intensive aspects of human behaviour in ways that would once have been inconceivable. The so-called computer revolution in modern thought had been a bright phase of the social as the physical sciences. But the problem stated by mature social scientists is that the computers should be used in ways in which they are best fitted, without falling into the misleading notion that they can alone guide, direct and supply vital perspective in the study of man.

Closely related to mathematical, computer and other quantitative aspects of the social sciences was the vast increase in the *Empiricism* of modern social science. Never in history had so much in the way of data been collected, examined, classified and brought to the uses of social theory and social policy alike. This was nowhere more visible than in the social sciences. This massive empiricism had been valuable, indispensable indeed, to those seeking explanations of social structures and processes. Empiricism, however, like quantitative method, is not enough in itself. Unless related to hypothesis, theory or conclusion, it is sterile, and most of the leading social scientists of 20th century reflect this view.

Need of data for detailed, factual knowledge of human beliefs, opinions, attitudes, as well as patterns and styles of life –familial,

occupational, political, religious etc – has made the use of surveys and polls, a major instrument of use in social sciences of this century. The poll-data one sees in newspaper are hardly more than the exposed portion of an iceberg. Literally thousands of polls, questionnaires and surveys are going on at any given moment in the social sciences have become an indispensable tool of empiricism.

Theoretical modes

The interest in theory, method and fact was not the attraction of 20th century. Though there was a great deal less of that grand or comprehensive theory that is a hallmark of 19th century social philosophy and social science, there are still those persons occasionally to be found today who are engrossed in search for master principles, for general and unified theory that will assimilate all the lesser and more specialized types of theory. But their efforts and results are not regarded as successful by the vast majority of social scientists.

Theory, at its best, today tends to be specific theory – related to one or other of the major divisions of research within each of the social sciences. The theory of the firm in economics, of deviance in sociology, of communication in political science, of attitude formation in social psychology, of divergent development in cultural anthropology are all examples of theory in every proper sense of the word. But each is, clearly, specific.

If there is a single social science in which a more or less unified theory exists, with reference to the whole of the discipline, it is economics.

Utilization of Social Science Research

Several years ago Lazarsfeld, Sewell, and Wilensky (1967) were commissioned by the American Sociological Association to write a

book on the uses of sociology, especially in nontraditional, nonacademic settings. The product of this effort was a lengthy collection of essays that described the role of sociologists and their work have played in medicine, social welfare, business management, the military, law enforcement, foreign policy, urban planning, international and Third World development, and so on. The list highlights ways that social scientists have penetrated modern society and now play a role that is much broader than that of basic researchers in academic communities.

Questions for Evaluation & Discussion

1. What do we mean by professionalization in social sciences?
2. Discuss the role of social sciences in socio-economic development?
3. Explain the expansion and utilization of social sciences?

6. ISLAMIC PERSPECTIVE OF SOCIAL SCIENCES

6.1 Difference between Material & Religious outlook

The difference between these two kinds of outlook is very simple to understand. The material outlook is based on human rationale or logic, and the religious outlook is based on revelation or beliefs. The former is based on the denial of metaphysical phenomenon or holds a mechanical concept of life in which the existence of non-material things are not recognized. The latter is based on the belief in metaphysical phenomenon or holds a non-mechanical concept of life in which the existence of non-material things are not recognized as the basics. The material outlook accepts ideas on empirical grounds but the religious outlook does not.

The material outlook holds secular concepts regarding the creation of Man and other creations; creation and administration of the universe by Laws of Nature; the mechanical or accidental concept of universe; universe being subservient to Man to benefit according to his personal instincts and whims; concept of life Hereafter and trial; people's sovereignty; concept of humanism; concept of rights and obligations; protection laws of life, property and honour. All these have no value in secular concepts and are to be decided by human rationale.

The religious outlook holds non-secular concepts which means that everything in this universe has been created and administered by a supernatural being or the ultimate reality, which has different names in different religious concepts. Creation of Man and other creations; creation and administration of the universe by Laws of Nature is controlled by Him; the mechanical or accidental concept of universe is wrong; universe is subservient to Man to benefit, but not, according to his personal instincts and whims but within a revealed framework for Man; concept of life Hereafter with a trial

and reward or punishment is a reality or belief to control the human behaviour; people's sovereignty; concept of humanism; concept of rights and obligations; protection laws of life, property and honour. All these human needs fulfilled under the revealed guidance.

The material outlook considers man completely free in his thought and action, and regards this worldly life alone to be the sole target. It is the material gain alone, which counts. This concept of natural and social sciences disregards the soul and its requirements and gives exclusive attention to human body and its demands. Consequently, moral values, which prove to be a barrier in the realization of worldly objectives are either rejected, or regarded as merely relative subject to the needs of time.

The religious outlook do not considers man completely free in his thought and action, and regards this worldly life as not alone to be the sole target. It is not the material gain alone, which counts, but in real, is the spiritual gain. This religious outlook believes in the two components: body & soul, and recognizes their requirements and gives exclusive attention to human body and its demands. Consequently, moral values, does not become a barrier in the realization of worldly objectives and are not rejected or disregarded as just relative subjects.

6.2 Dichotomy of Modern & Islamic Social Sciences

The dichotomy of modern social sciences lie in the denial of metaphysical phenomenon as it holds a mechanical concept of life in which the existence of non-material things are not recognized. It owns secular concepts regarding the creation of Man and other creations; creation and administration of the universe by Laws of Nature; the mechanical or accidental concept of universe; universe being subservient to Man to benefit according to his personal instincts and whims; concept of life Hereafter & trial; people's

sovereignty; concept of humanism; concept of rights & obligations; laws for the protection of life, property & honour.

Modern social sciences, consider man completely free in his thought and action, and regards this worldly life alone to be the sole target. It is the material gain alone, which counts. This concept of social sciences disregards the soul and its requirements and gives exclusive attention to human body and its demands. As a result, moral values, which prove to be a barrier in the realisation of worldly objectives are either rejected, or regarded as merely relative subject to the needs of time. Thus, modern social Sciences are far apart in their goals and objectives from Islamic social sciences, because, one is produced by the human rationale and the other is said to be revealed upon humans.

A philosophy, howsoever attractive, remains lifeless and ineffective if not integrated with practice. Islamic social sciences own a philosophy, which encompasses every branch of natural and social sciences. Islamic social sciences does not only demand to have certain beliefs, and practice some rituals, but it also willingly demand to have firm belief in the revealed knowledge (Holy Scriptures), sent by Allah, through His Messengers (peace be upon them), to confirm the Truths of this universe and the Man itself. Thus, Islamic social sciences truly believe in the revealed knowledge, with total submission to the Will of Allah; to live a life according to the teachings of Allah and his Messengers; to understand the purpose of Man's life on this planet as a unit, and an organic whole, which cannot be divided into several compartments.

Islamic social sciences hold the following major foundations which are adapted from Qur'ān and Sunnah: (a) Man and all other creations owe their existence, to Allah alone. (b) The universe is created & administered in accordance with the regulations set by

Almighty Allah, known as "Laws of Nature." Negation of the mechanical concept of universe, which claims, it a product of an accident. (c) Whole universe is subservient to Man for his use and benefit. (d) Life of the humankind in this world in a place of trial, on which depends his life of the Hereafter. (e) Allah alone is the Sovereign; this concept of sovereignty gave birth to the concept of human unity and human equality. This concept slashes the roots of rule of man over man, and negates the concept of kingship, dictatorship, priesthood, & Brahmanism. (f) Every one is equal in the eyes of Islam. All humans enjoy equal rights and can seek redressal, if wronged, through a court of law. Everyone has protection of his life, property, and honour. (g) The Islamic social sciences are based on *Wahī* (revelation), which demand a believer to adopt a balance between the requirements of body & soul and function for the larger interest of human good. (h) This Philosophy is not neutral to morality. It believes in eternal moral values, through which nations rise and fall. (i) Fundamentals of Islamic philosophy come from Qur'an & Sunnah. Islam condemns every innovation, for which there is no proof in the fundamentals. However, Islamic philosophy is not static. It gives a golden tenet of *Ijtihād*, an instrument, for use in all places & times of need. (j) Regarding the reason of truth, Islam prescribes that where there is valid evidence for another point of view, should be accepted with humbleness. However, where the evidence is fake or lacking, the Islamic social sciences feel obligated to expose that discrepancy. The truth is exclusive and should be accepted without compromise. The good value is recognition of Allah as the source of all truth. (k) A common misunderstanding about Islamic social sciences is that it demands blind faith in its principles and blocks the way of evaluation. This is a mistaken view, which created hostility between the Modern and Islamic social sciences. Islamic social sciences on the contrary, repetitively invite & encourage people for judicious thinking about the phenomena of nature.

6.3 Islamization of Contemporary Social Sciences

Although, the Muslims in the past were not using the term “Social Sciences” as it is understood today, however, this does not mean that the Muslims did not have any concept or application of the social sciences as used in the contemporary era. On the contrary, the Muslims did had a concept of social sciences which they were practicing for hundred of years in the past, and are still practicing individually and collectively to an extent in the Muslim and non-Muslim world. Yet, due to the moral downfall, which resulted into the colonial rule, Muslims did not had the opportunity to practice their own social, economic, and political system.

Introduction to Islamic Social Sciences

It is generally recognised, that the Muslim savants laid down the foundation of modern science based on the observation, experimentation and systematization. They started the work in the 8th-century and assimilated whatever their predecessors achieved. They not only preserved and disseminated it by translating it into Arabic, but, within a short period of time, systematised the knowledge acquired previously, and began making significant advances of such fundamental nature that the phenomenal development of the modern era could not have been possible without the contributions made by them.

All Muslims have a firm belief that Islam has a distinct concept of social sciences. Islam has a religious, social, economic and political system of its own. For some time, because of colonial rule, Muslims did not have the opportunity to practice their own system. During the last half of the 20th century, when the Muslim nations got independence from colonial rule, there has been an urge to revive and practice the Islamic code of life. The realities, however, had changed a lot during the period when the Muslims remained under colonial rule.

There was, therefore, a need to re-discover the Islamic social sciences in the context of contemporary realities and change or modify the contemporary social sciences according to their own beliefs and values.

Several Muslim scholars took up this task and made scholarly contributions during the last centuries. These contributions gained momentum during last fifties of the 20th century, when some prominent Islamic scholars and thinkers decided to take this challenge of Islamization of the contemporary social sciences within the framework of Shari'a. These contributions are now been distinctly known as "Islamic Social Sciences".

Islamic Social Sciences are been recognised as a regular subject for some time in the department of Islamic studies of several colleges and universities of Muslim world. In recent times, Islamic universities have been founded in many Muslim countries like Saudi Arabia, Pakistan, Iran, Malaysia, Bangladesh, Indonesia, Uganda, and Niger, in which Islamic social sciences have also been introduced as a permanent department or being taught as a Course. In the Western world, Islamic social sciences are also getting attention as a science. Consequently, Islamic Social Sciences today are an important subject of discussion, in both the Islamic and non-Islamic scholarly world.

During the last quarter of the 20th century, significant amount of research work has been done in the field of Islamic Social Sciences, with the result that, Islamic Social Sciences are now been recognised as a scientific discipline in the academic circles. This is further increasing the interests of Muslim and the non-Muslim researchers in the field of Islamic Social Sciences.

A program for the Islamization of the Sciences was conceived and crystallized in a number of conferences. It consists of twelve steps,

designed to effect the necessary Islamization in the various disciplines of human knowledge. Details of this program can be seen in *“Islamization of Knowledge: General Principles and Workplan”*, (The International Institute of Islamic Thought, Washington, D.C.).

Some of these steps seek to survey and evaluate modern Western accomplishments. Others do the same for the legacy of Muslim learning. The purpose is to reach full mastery of the “state of the art” in each discipline, and to prepare that discipline for re-establishment on Islamic foundations. This implies correction of its prejudices and errors, elimination of its shortcomings, and redress of its methodology and aspirations. Islamization does not mean subordination of any body of knowledge to dogmatic principles or arbitrary objectives, but liberation from such shackles. Islam regards all knowledge as critical; i.e., as universal, necessary and rational. It wants to see every claim pass through the tests of internal coherence, corresponding with reality, and enhancement of human life and morality. Consequently, the Islamized discipline, which we hope to reach in the future, will turn a new page in the history of the human spirit, and bring it closer to the truth.

In Natural & Social Sciences, the philosophical concepts and the methodology, which deny the presence of Allah's will, in His scheme of creations, are creating an anti-Islamic attitude. A new metaphysics and a modified methodology with a radical Faith-oriented approach are long overdue.

The development of contemporary social sciences, under a secularist-materialist worldview has led the humankind to serious consequences, because it has neglected the ethical, philosophical, and religious dimensions of contemporary social sciences. Consequently, the humankind's physical comfort is confused with true happiness of soul and body. The world today, with all its

technological advancement, is crying out for a meaning and purpose of the life, that scientific and technological advancements have failed to provide. In addition, the environmental crisis and the possibility of improper manipulation of some natural processes is also a threat to the existence of humanity. To ensure normal human life, effective steps for the Islamization of contemporary social sciences in the 21st century should, urgently be taken in order to save the human race from the forthcoming catastrophe.

Strategy for Islamization of Social Sciences

In this section, a strategy for the Islamization of contemporary social sciences has been drawn-out, with a hope of execution by the devotees of the Muslim Ummah.

1. All the knowledge concerning to individual and group, to man and nature, to religion and science, must be restructured under the principle of *tawhīd*, i.e. that Allah (*swt*) exists, is One, He is the Creator, Master, Provider, Sustainer, the ultimate metaphysical cause, purpose and end of everything that is. All objective knowledge of this world is knowledge of His will, of his arrangement, of His wisdom. All human determination and endeavour results by His consent. It needs implementation of His command, understanding of the divine pattern, which He has revealed, to achieve intense happiness of human soul and body.

2. Pre-eminently, the sciences, which study man and his relations with other humans, have to recognize man, as living in a kingdom dominated by Allah metaphysically and axiologically. Accurately speaking, they ought to be concerned with the Sovereignty of Allah on earth, with man's vicegerency. In addition, since man's vicegerency is necessarily social, the sciences that study it should properly be called *Ummatic Sciences*. There should be no bifurcation between humanities and social sciences, because the

Muslim learning rejects it. The disciplines of natural sciences dealing with nature, and the ummatic sciences dealing with man and society also need a reclassification from an Islamic perspective. This spirit of Islamic theology includes all the branches of natural and social sciences.

3. The Islamic social sciences should not be afraid of the natural sciences. Their place in the total scheme of human knowledge is similar, with the difference lying in the object of study, not the methodology. Both aim at discovering and understanding the divine pattern: the one in physical objects, the other in human affairs. Understanding the pattern in each realm certainly needs different techniques and strategies.

4. There is need for systematic attempt to assess Western Anthropology from an Islamic point of view. There is a lot in this subject for Islamic scholars to learn and much to avoid with the uniqueness and neutrality of the Islamic spirit. The mistaken conclusions of the Western anthropologists should be exposed with rational and scholastic quality, and those of which have resulted from misinformation may be regarded as methodological errors. The positive direction for a rectified anthropology should be derived from the vision of Islam, which calls to find the Truth. This vision to be determined by the unity and transcendence of Allah, rationale, life and world affirmation, universalism, ummaism and ethical service of humanity.

5. Islamization of the social sciences must endeavour to show the relation of the reality studied to that aspect or part of the divine pattern relevant to it. Since the divine pattern is the standard reality, it ought to actualize, the analysis of what ought to be. Moreover, the divine pattern is not only normative, enjoying a heavenly modality of existence removed from actuality. It is also

real in the sense that Allah (swt) has inclined reality to demonstrate it, a kind of *fitrah* existence, which Allah has implanted in the human nature of the individuals. Hence, every Islamic scientific analysis should therefore endeavour to expose this immanent divine pattern in human affairs, to underline that part of it which is required.

6. The Islamic social scientists are gifted for the cause Islam. The divine pattern in human affairs should be the object of their constant attention as well as their expectations and desires. They are not only scientific in the sense of not leaving out the axiological aspects, but are pre-eminently critical in the light of the divine pattern. Muslim social scientists are the '*ulama* of the Ummah. They are the planners of strategies & designers of its future, and educators of its political, social, and economic activities. Their studies are the "Ummatic" sciences, i.e., those disciplines that study human behaviour as it affects, and is affected by, society. The significance of ummatic sciences is fulfilment of its ultimate responsibility for the Ummah's course in history. The Muslim social scientist is student & teacher at the same. Both the Ummah's vision & its pursuit constitute his concern as '*alim* (man of knowledge) & Muslim (committed to vision). As the Ummah is the carrier of the divine message and witness unto the rest of humanity (al-Qur'an 2:143), so is the Muslim social scientist the trustee of the vision and its first executor. He is, in a unique sense, the true heir of the Prophet (pbuh) in the role of witness of God over the Ummah. (al-Qur'an 2: 142)

7. The Islamic social scientists, should maintain an open and public commitment to the values of Islam, an ideology that lays a rational, critical claim to the truth. They should not be afraid or ashamed of being corrected by their Muslim or non-Muslim monitors, because the truth in their view, is none other than the intelligent reading of

nature in scientific reports and experiments, or the reading of Allah's revelation in His holy book. Because, Allah is the Author of both, and both of His works are public, appealing to no authority other than that of reason, and understanding. From such a view, the Islamic social scientists are capable of bringing a new critique to natural and social sciences. Islamic social sciences can therefore, humanize all the disciplines of the contemporary natural and social sciences.

8. Islam-committed scientists should intensify an awareness that the problem of Islamization of contemporary natural and social sciences exists. Moreover, it is becoming extremely grave & dangerous, and the all efforts of reconstructing the *Ummah* will be unproductive, unless the Muslim intelligentsia becomes aware of *Ummah's* mission, and translating it in all fields of human life.

9. Islam-committed scientists and scholars of natural & social sciences should be identified and be asked, to seek the Islamic relevance of their knowledge. Similarly, traditional scholars (*Ulema*), whose reasonableness, sense of history, alarm at the disintegration Islamic knowledge or forceful deterioration of the Muslim Ummah, have urged them to add to their command of Islamic tradition the tradition of secular learning, should be asked to contribute in the task of Islamization of natural & social sciences. Correspondingly, general Muslim talent for creative ummatic thought outside academic ranks.

10. A curriculum for Islamic social sciences should be developed, with a complete consensus of the Islamic scholars of the world, to educate the human resources. Islam-commited scholars should be equally conversant with the paradigms of modern science as well as with traditional doctrines. They should hold a firm stand on the relation of science and religion, and must be capable of describing

the premises of both the sides.

11. The vision of Islamizing the natural and social sciences is only shared by few scholars and is not readily available to any one. Training Muslim talents with this vision is another urgent task. Such training must be carried out on the post-doctoral level. Intensive courses, workshops, seminars, conferences, and research projects will also serve the required purpose.

12. Annotated, topically arranged bibliographies on major disciplines should be prepared for both the Islamic and Secular traditions of learning. Specialists of Islamic fields should identify the relevant passages, and discipline experts to determine those issues of the Ummah.

Bibliographical surveys, topically systematized anthologies for each problem or area within the discipline, Analytical surveys or articles dealing with the historical development of the problem or discipline, or with the contemporary state of research, should be prepared by the experts, for use by the less advance in the field. This is the speediest way out for extending the frontiers of Islamic knowledge. Preparation of textbooks for teaching in the Muslim institutions is the next job ahead. A textbook is ineffective without a trained teacher, or a teacher whose loyalty is elsewhere, and whose Islamic-vision and knowledge is deficient.

Conclusion: Today's global scenario has changed by Allah's will. It is not possible for the Man to reverse, what Allah has willed. However, the faithfuls can still acquire the guidance of Qur'an and Sunnah and play a vital role in maintaining peace in the world and can lead all the humanity if they demonstrate unity, faith, discipline, and wisdom. Because, Islam is for all times and for every part of the

world. If the Muslims understand this, then there will be fewer misunderstandings among them.

The Muslims occupy a unique position between the two conflicting ideological groups: the liberal West and the Communist World. However, the Muslim community is in a dilemma to deliver solutions for many of the challenges, especially in the field of social sciences. Solutions can be explored, understood, and secured within creative and scientific principles, constructed on the foundations of Islam. The principle grooming, can only be accomplished through the guidance of the Holy Qur'an and the way of the prophetic models.

Education is the only way to achieve this goal. Unfortunately, the secular-materialistic ideologies of the Western and the Communist World are invading the Muslim World. In order to achieve quick intellectual and material progress, the Muslim World has accepted these secular-materialistic systems of education and tried its best to blend the Islamic system with them. However, this compromise has proved to be horrifying, because Faith and Secular-Materialistic ideologies cannot be synthesized.

The problem is acute in the sphere of social sciences, because these sciences not only influence the individuals in their personal thought and action but also influence the whole society. They create a complex environment of economics, political science, and social infrastructures, which are difficult to alter, modify or remove. It is high time to substitute the secular-materialistic concepts by Islamic concepts and built up an Islamic infrastructure to replace the already entrenched secularist system.

The Muslims are living in an interdependent world of accelerated changes. Our time is moving so fast that unless we heed the wake-up call, the world will soon pass us by and treat us as a lost tribe.

We have to regain the lost spirit and habit of inquiry and analysis, reform and regeneration, to get out of threat of moral chaos and intellectual state of unconsciousness and weakening. Therefore, it is the responsibility of the political leaders, thinkers, philosophers, and scholars of the Muslim Ummah to ponder a strategy for social sciences inspired by Islam that could save their destiny in this world and the Hereafter. The attempt for Islamization of contemporary social sciences of the 21st century will create a peaceful and harmonious future of today's global village. The verdict of Qur'an is very clear and loud in this regard: *"Verily, never will Allah change the condition of a people until they change what is in themselves, but when (once) Allah willeth a people's punishment, there can be no turning it back, nor will they find, besides him any to protect."* (al-Qur'an 13: 11)

6.4 Social, Economic & Political System of Islam

Islamic Sociology

Society, in Islam is an association, formed according to the Divine Law, for the purpose of harmonious and peaceful coexistence of humans. It is neither capitalistic nor socialistic but a happy combination of material and spiritual weaved into the scheme of life where the Unity of God is to express itself in the Unity of man and the Sovereignty of God to show complete obedience to His Laws. The foundations of the Islamic society are: the unity of mankind, truth and balance, universality of Islam as a complete code of both lives.

Social System of Islam

The basic principles and characteristics of the social system of Islam as follows:

- 1.** Social System of Islam is conceived from the revelations of God, received by the Prophet Muhammad (peace and blessing of Allah be

upon him) and contained in the Qur'ān, which finds the foundation of world-unity in the principle of Tawhīd (Unity of God).

2. Islamic society is neither sectarian nor racial but universal; as it is only compliance to the law of God Who is One and the ultimate reality. Thus belief in One God is to transform all mankind into one brotherhood.

3. Life is considered as an organic whole, for all aspects of life are treated as components parts of body, as said the Prophet (peace be upon him). The control exercised by Islamic law guarantees the uniformity of society. Islamic society is entirely governed by Divine Laws.

4. Every individual in the Islamic society is a social unit as he is a center of many social relations, each such relation depends on him, on his qualities, on his actions and also affects him and modifies his qualities and actions. The whole complex of these relations constitutes the life of society.

5. The limitations imposed on the individual is that he should not come into conflict with the interests of the society. Therefore, character building of the individual is considered of prime importance in the teachings of Islam.

6. Islamic society is free from all kinds of extremism & violence. It is justly balanced for the moral excellence of humans in order to avoid all kind of extremes on either side.

7. Universality of society is one of the most important characteristic of Islamic society which is based on justice, equality and peace.

Islamic Economics is a social science, which studies the economic

problems of the people, inspired with the values of Islam. Islamic economics is a part of sociology. It is a social science in a restricted sense because in Islamic Economics we do not study each and every individual living in society. Islamic Economics is the study of man---not of as an isolated individual but as social individual having faith in the Islamic values of life.

The fundamental economic problem of mankind owes its origin to the fact the we have wants and these wants cannot generally be satisfied without spending our limited resources of human energy and material wealth. There would have been no economic problems if we had unlimited means to satisfy our wants. There is hardly any difference between Islamic and modern economics concerning this problem of scarcity. The difference lies in the nature and volume of this economic 2problem that how to handle this problem of choice. The question of choice arises from the fact that our resources are limited, so together satisfaction of some kind of want is at the expense of some other kind of want which must go unsatisfied. In Islamic Economics the problem of choice is guided by basic values of Islam.

Economic System of Islam

The basic principles and characteristics of the economic system of Islam as follows:

1. Islamic scheme lays down such methods of achieving social justice to suppress all forms of economic oppression and unfair exploitation on the one hand and on the other generate and develop moral virtues in society. The Holy Qur'ān do not desire a social order in which there is no scope for private acts of philanthropy, delegate the entire field of social welfare to a Bureaucratic Machine, for in such an order there is no room for the growth and development of moral virtues. On the contrary the Holy

Quran established a social order in which while dealing with one another the individuals are actuated by a spirit of voluntary and selfless generosity, sympathy and benevolence, which promote love and concord among them. To this end, Islam largely concentrates on devising means to inculcate faith among the people and to make them better human beings by education and training. To make up for any deficiency that may still be left, Islam enforces such compulsory orders as are inevitably needed to promote social welfare.

2. Instead of maintaining a distinction between economic and moral values, Islam harmonises both and rather than solving economic problems from a purely economic standpoint, it resolves them according to their proportionate value in that collective order of life whose structure Islam has raised solely on the foundations of the Divine concept of the universe and the Divine philosophy of ethics.

3. Islam proclaims that the economic means and resources in the earth are Divine blessings open to all, which implies that no kind of monopoly whether personal, sectional or national will be encouraged. Instead freedom of Economic Endeavour shall be afforded to every human being to the utmost possible extent.

4. Islam grants to the individual the right of private property, but this right is not unlimited. In addition to imposing necessary restrictions on the right of private ownership in the interest of other individuals and the collective social order, the economic scheme of Islam establishes the right of the relatives, neighbours, friends, the needy and the destitute and collectively, the right of the whole society on the wealth of each individual. Some of these rights are to be enforced by law, and for the recognition and fulfillment of others, provision has been made to train the individuals by intellectual and moral education.

5. According to this scheme the natural process of running the economic order of human life is that the individuals should operate and develop this order by free endeavour. However this freedom of endeavour is not unlimited, but in the interest of the society and for the individual's own moral, cultural and economic welfare, some restrictions have been imposed on individual freedom.

6. Islam gives equal right of ownership to man and woman in their earned or inherited wealth or wealth secured by any other lawful means. Both sexes been given equal rights as regards the use and enjoyment of their property.

7. In order to maintain a balanced economic order, on the one hand Islam encourages people to enjoy Allah's blessings by condemning greedy and ascetic living and on the other, the people are strictly forbidden to indulge in display, extravagance and high living.

8. In order to establish economic justice Islam provides that wealth should not flow through wrong channels in one precise direction nor should the unlawfully gained wealth accumulate in one place and remain unproductively blocked there. At the same time Islam provides that money should come into rapid use and its circulation should benefit those sections of the society which for some reason lagged behind in obtaining their due share.

9. The economic scheme of Islam does not largely depend on law or state to intervene in the matter of establishing economic justice. To secure this purpose Islam assign only certain unavoidable duties to State and enforces the rest of its economic plans by intellectual & moral training of individuals & by effecting general reform of the society so that economic justice may be established keeping in view the logical requirements of a free economy.

10. Instead of creating class conflict between various sections of the society, Islam eliminates the causes of conflict and promotes a spirit of cooperation and unity among the classes. Details of these principles in the form of rules and examples as they were practically established in the system of state and society in the time of the Prophet (peace and blessings of Allah be on him) and the right-guided Caliphs (Allah be pleased with them) are available.

Islamism or Ummaism

The doctrine of Islam that all the humans of this world who may have different race, colour, language or geographical origin but they have a belief in one Allah and Prophecy of Muhammad (peace and blessings of Allah be on him) are one Ummah (Nation). A theory which claims: the Universal concept of humanity brotherhood and equality; all aspects of natural life have been God-willed; the ultimate purpose of all creation is compliance to the will of Creator; a precise body of law called "Shari'ah" which guides in all spheres of human life i.e. physical, metaphysical, individual, collective, religious, social, economic & political.

Political System of Islam

The belief in the Unity and the sovereignty of Allah is the foundation of the social, economic, political and moral system of Islam. The fundamental principle of Islam is that human beings must, individually and collectively, surrender all rights of lordship, legislation and exercising of authority over others to Allah. The right to give commands, orders, authority and law making is for Allah alone.

Some basic principles and characteristics of the political system of Islam are as follows:

1. The sovereignty of the people and of the state belongs to Allah,

and the Islamic temporary state on earth is in reality a viceregency. The rights of the state and its deliberative bodies, whether the caliph's or the consultative assembly's, are subordinate to the law revealed by Allah through his last Prophet (peace and blessings of Allah be on him).

2. In an Islamic state, Muslims have equal rights regardless of their origin, race, color or language. No group, clan, class or individual is entitled to special privileges. Nor can any such individual or group determine that any other group's or individual's position is inferior.

3. The Shari'ah is the supreme law under which everyone from the most humble person up to the head of the state must submit to the Qur'an and to the authentic practice and sayings of the Prophet Muhammad (peace and blessings of Allah be on him).

4. Non-Muslims, in an Islamic state, must be accorded all privileges and freedom with the same full protection which any Muslim citizen can legitimately claim, with one exception—a non-Muslim may not be the head of the state. Because, a non-Muslim, however great his personal integrity and his loyalty to the state, cannot, for psychological reasons, ever work wholeheartedly for the ideology of Islamic state. Nor is it fair to demand such devotion from him. Moreover, no ideological organization can afford to trust its affairs, whether religious or political, to a person not professing its doctrines.

5. The government, its authority and possessions, are a trust of Allah and Muslims, and hence must be entrusted to him who is the most Allah-fearing, the most honest, and the most just. No caliph or ruler can rule the community in ways not endorsed by Shari'ah.

6. The head of the Islamic state must be appointed by Muslims,

after due consultation and consensus of Muslims. He must run the administration and take care of the legislative aspects which the Qur'an and the Sunnah left as the responsibility of the community.

7. The head of the state (*Amir*), must be obeyed in whatever is right and just (*ma'rūf*), but no one has the right to command obedience in the service of Sin (*M'asiyah*).

8. Any person who seeks appointment to any administrative post including the head of state, or seeks election to any legislative post, including the head of state, or seeks election to any legislative body by his personal initiative automatically disqualifies himself from being eligible for election or appointment.

9. The most important duty of the Caliph and the government of the Islamic State is to establish the Islamic order of life, and to promote Good and eliminate all which are evil.

10. It is the right and duty of every member of the Muslim society to check the wrong, which is abhorrent to the Islamic principles committed by the government or by any of its agencies.

11. The duty of the citizen in such a community is to watch over the government's activities and to see that its acts are on the right path. He has a further obligation to criticize his government, as does the combined citizenry; that is, the majority has the right to depose it. This right is a last resort for the community and must be the open verdict of the majority. However, it must be implemented by peaceful means, if possible, or by force, if this is the only alternative left to the community.

12. The state places a legal & moral obligation on its citizens to subordinate personal interests to the interests of the community as

a whole, as it is represented by the state.

Questions for Evaluation & Discussion

1. What is the difference between material and religious outlook of social sciences?
2. What is the major dichotomy between the Modern and Islamic social sciences?
3. Describe the process of Islamization of contemporary social sciences?
4. Elaborate the important features of the social, economic and political system Islam?

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